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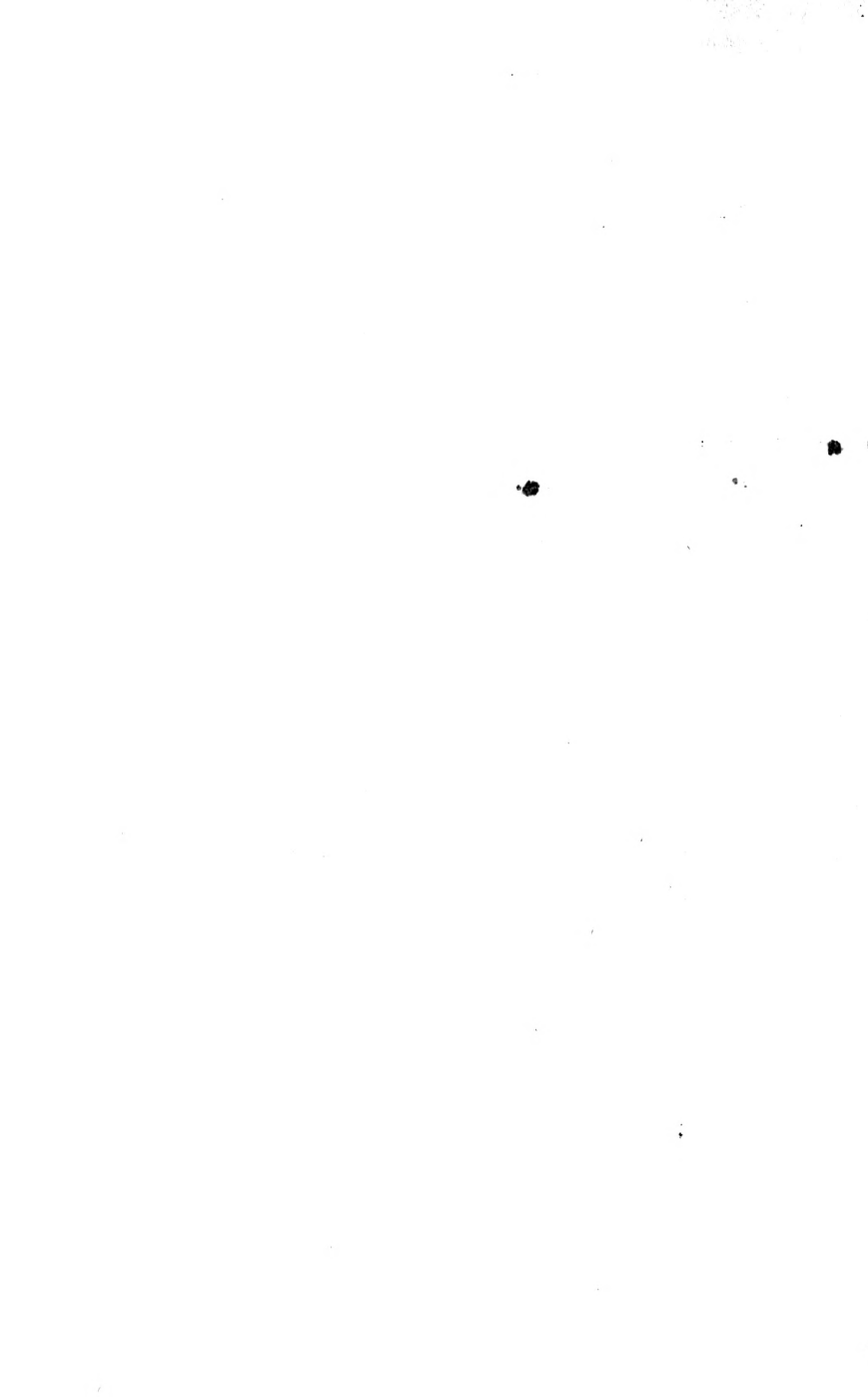
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Philosophical Seminary







LECTURES
ON
THE CATECHISM,

ON CONFIRMATION, AND THE LITURGY OF THE PRO-
TESTANT EPISCOPAL CHURCH; DELIVERED TO THE
STUDENTS OF THAT DENOMINATION IN THE PHILA-
DELPHIA ACADEMY:

TO WHICH IS PREFIXED

THE CATECHISM OF SAID CHURCH,

AN APPENDIX, AND OCCASIONAL PRAYERS, PETITIONS,
EJACULATIONS, AND HYMNS; WITH AN ADDRESS TO
PARENTS, SPONSORS, AND GUARDIANS.

PUBLISHED FOR THE USE OF THAT INSTITUTION, AND OF
FAMILIES BELONGING TO THE EPISCOPAL CHURCH.

BY JAMES ABERCROMBIE, D. D.

ONE OF THE ASSISTANT MINISTERS OF CHRIST CHURCH, ST
PETER'S, AND ST. JAMES'S.

AND DIRECTOR OF THE ACADEMY.

SECOND EDITION, CONSIDERABLY ENLARGED.

“Train up a child in the way he should go, and when he is old he will
not depart from it.” *Solomon.*

PHILADELPHIA.

PUBLISHED BY BRADFORD AND INSKEEP.

NO. 4, SOUTH THIRD STREET.

1811.

DISTRICT OF PENNSYLVANIA, TO WIT:



Be it remembered, That on the twenty-first day of May, in the thirty-fifth year of the independence of the United States of America, A. D. 1811, *Bradford & Inskip* of the said district, have deposited in this office the title of a book, the right whereof they claim as proprietors, in the words following, to wit:

Lectures on the Catechism, on Confirmation, and the Liturgy of the Protestant Episcopal Church; delivered to the students of that denomination in the Philadelphia Academy. To which is prefixed the Catechism of said Church, an Appendix and occasional Prayers, Petitions, Ejaculations, and Hymns; with an Address to Parents, Sponsors, and Guardians. Published for the use of that Institution, and of families belonging to the Episcopal Church. By James Abercrombie, D. D. one of the assistant ministers of Christ Church, St. Peter's and St. James's, and Director of the Academy. Second edition, considerably enlarged.

"Train up a child in the way he should go, and when he is old he will not depart from it."

Solomon.

In conformity to the act of the congress of the United States, intituled, "an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned."—And also to the act, entitled, "an act supplementary to an act, entitled "an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned," and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. CALDWELL,

Clerk of the District of Pennsylvania.

TO

THE RIGHT REV. WILLIAM WHITE, D. D.

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH IN
THE STATE OF PENNSYLVANIA.

RIGHT REVEREND AND DEAR SIR,

My uniform experience of your benevolence encourages me to trust, that you will pardon the liberty I now take of inscribing the following familiar exposition of our Catechism to you. The offering is small; but I am induced to present it—from a sense of propriety in addressing, as one of your assistant ministers, any Theological Publication, to the Head of our Church—from a conviction that the weight and influence of your name, even in an Epistle Dedicatory, will excite attention, and give efficacy to the sentiments contained in the subsequent pages—and, from the opportunity which it affords me, of thus publicly expressing my profound veneration for

*your character, my respect for your extensive erudition,
and my esteem for that brilliant assemblage of virtues
which in you so conspicuously adorn and dignify your
exalted and elevated station.*

With the most ardent gratitude and unfeigned affection,

I am,

Right Reverend and dear Sir,

Your sincere Friend,

And very humble Servant,

JAMES ABERCROMBIE.

Philad. Feb. 13, 1811.

ADVERTISEMENT FOR THIS EDITION.

THE very favourable reception which has been given by all the States to the first edition of this book, having exhausted the impression, and a second being called for, I have endeavoured to render it worthy of attention, by some additional questions and answers in the Appendix to the Catechism, and a considerable enlargement of some of the Lectures, and of the Address to Parents, Sponsors and Guardians. I trust I have added thereby to its usefulness, though the restriction imposed on me by the nature of the work, which necessarily prescribes the observance of as much brevity as possible in its various departments, prevented that amplitude of discussion which would otherwise have been proper.

February 13, 1811.

J. A.

PREFACE.

THE following Lectures were written for the purpose of explaining, and impressing upon the youthful mind, the elementary principles of the CHRISTIAN RELIGION, as taught by our Church; though, at the same time, without inculcating its peculiar tenets in any way which could influence or give offence to the mind of a youth belonging to any other religious society.

The infinite value of Revealed Religion, to correct and restrain the turbulence of our depraved passions; to form the human character to habits of virtuous exertion; to purify, to elevate, and sublime the human heart, by awakening the fervour of true devotion; and by thus leading man to a constant intercourse with his God, and preparing his soul for the enjoyment of a superior state of existence, is so evident, that the propriety of instilling its important doctrines into the human mind in *early life*, cannot be questioned.

Under this conviction, the author considered it his duty, as Director of the PHILADELPHIA ACADEMY, to blend *religious* instruction with *classical*; and to endeavour to bring up his pupils “in the nurture and admonition of the Lord,”* as well as to teach them those elements of science and polite literature, which would enable them to become useful and ornamental members of society. He, therefore, has uniformly called upon them to recite, every Saturday, according to their respective denominations, the Catechism of that association of Christians to which they belonged; after which, they are all assembled together, and a short lecture, or explanatory address, upon some of the leading and general principles of Christianity, delivered to them. In the course of this instruction he thought it proper occasionally to offer to the youths of the Episcopal Church, a concise and plain exposition of *their* formulary of religious instruction; and the more so, as he is himself a Minister of that Church, and a great majority of his pupils Episcopalians: In doing this, he endeavoured to adhere, as much as possible, to the generally received articles of faith; and to express the sentiments in language perspicuous, unornamented, and accommodated to the capacities of those to whom it was

* Eph. vi. 4.

addressed. So that the Author can have no motive for now committing it to the press, but the desire of disseminating the great Truths of our Holy Religion, and imbuing the minds of the youths committed to his care with those salutary and blessed principles which are able to make them “wise unto salvation.”*

The Lectures are necessarily short, that the attention of his young hearers might not be fatigued by prolixity, or enfeebled by exertion; but that brevity might induce them to listen with composure and earnestness, as well as enable them more easily to remember the doctrines and precepts delivered; and, in general, they are concluded with some appropriate Collect of our Church. The Scriptural authorities upon which the doctrines are founded, are given at the bottom of the page; and it is earnestly recommended to those young persons who read the Lectures, to refer immediately to them, not only to be convinced that my assertions are supported by the highest possible proofs, but to confirm thereby their faith in our Holy religion and its doctrines, as held by our Church; and that they may see how ample and explicit the Sacred Oracles are in the declaration of all those truths, our faith in which is necessary to our salvation.

* 2 Tim. iii. 15.

By the frequent recurrence of reflections on the value of time, arising from the uncertainty of human life, the responsibility of man, and the rapid approach of Death, Judgment, and Eternity, it is hoped that the importance of those awful realities will be thereby more forcibly and indelibly impressed upon the youthful mind.

In the course of these Lectures the Author hath sometimes availed himself of the language of former commentators on the Catechism, in order to render his addresses more impressive and efficacious. And he is aware that it may be asked, "why could not some one of the many expositions of our Catechism which are extant have been adopted!" His answer is, because all which he has yet seen, have been either too elaborate in their explanations, or too minute and diffuse, and sometimes too metaphysical upon doctrinal points; thereby extending the exposition so far as to render it too large to attract and engage the attention of a youthful mind; and better calculated for the closet of the student, than the hand and head of the schoolboy. The Author of these Lectures has endeavoured to obviate this objection, by condensing instruction and exhortation upon the most essential principles of our Religion, into very brief and familiar addresses. How far he has succeeded in the attempt,

the public must now decide. He commits them to his pupils and to their parents, hoping that by the frequent perusal of them, the former may be led to the knowledge, admiration, and love of divine truth, and eventually conducted thereby into the KINGDOM OF HEAVEN.



AN ADDRESS

TO

PARENTS, SPONSORS, AND GUARDIANS.

PROFESSING CHRISTIANS,

THE general and truly lamentable inattention of parents, with respect to the instruction of their children in religious knowledge, induces the present publication.

It is indeed, a subject of very alarming and distressing observation to every serious, every real Christian, that the rising generation are so cruelly, so criminally neglected *at home*, as to their spiritual and eternal interests; and that in so high a degree, that it requires not the spirit of prophecy to foretel, that unless an immediate reformation of conduct towards them take place, they will be a generation of INFIDELS. This assertion is founded not merely, upon vague supposition, or groundless apprehension, but upon the irresistible conviction resulting from experience.

Since the first establishment of the Institution over which I still preside, a period of eleven years has elapsed: during which I have been in the practice of examining my pupils once every week in the Catechism of that denomination of Christians to which they respectively belonged. The majority have always been Episcopalians; yet of them I have never found, of the aggregate number, five, who, at their entrance into the Academy, could answer any five questions in the Catechism, or who had received any religious instruction, but that which they had occasionally heard in the Church.

Dreadful, cruel inattention! That in a Christian country, children, many of them youths of fifteen years, the offspring of parents calling themselves Christians, should, at that age, be as ignorant of the principles of the Christian religion, as the savage that roams the wilderness!

O, Parents, Sponsors, Guardians! Awake from your spiritual lethargy! Rouse yourselves from your infatuated devotion to worldly objects; your criminal, fatal indifference to the spiritual and eternal welfare of those whom Providence hath placed immediately under *your* authority and direction. Blush at your deficiency—and tremble at the consideration of the unavoidable, the awful consequences which *must* result

both to you and to them therefrom. Can such inattention be reconciled with *real* affection, and a *sincere* regard for either their temporal or eternal interest? Remember, that their souls are in *your* hands—and that their souls are *immortal*.—Return not the talent unimproved to God who gave it to you.

—————“ Be wise, nor make
Heaven’s highest blessing vengeance—O! be wise,
Nor make a *curse* of *immortality*.
Say, know ye what it is?—or what *ye* are?
Know ye th’ *importance* of a soul immortal?
Behold the midnight glory; worlds on worlds!
Amazing pomp!—Redouble this amaze;
Ten thousand add, and twice ten thousand more,
Then weigh the whole.—*One* soul outweighs them all;
And calls th’ astonishing magnificence
Of unintelligent Creation, poor.”

YOUNG’S NIGHT THOUGHTS, N. 7.

Consider the high degree of responsibility attached to your characters—consider the powerful operation of habit—the important influence of *early* impressions upon the human mind—the commanding authority of example, and consequently, awful reflection! that the eternal salvation, or the perdition of the children entrusted to your guidance may, and probably will, depend upon the principles and opinions they imbibe in their youthful years: from you they will naturally adopt the opinions and practices which they

observe in you, and if those are inconsistent with the principles you inculcate, and the precepts you enjoin upon them, your advice, your injunctions, be assured, will prove nugatory and unavailing: for how can a parent with any hope of success require his children to attend regularly upon the public worship of God, or inculcate it as a duty, if by his example he encourage them not to do so? how can a parent reprove a child for taking the name of God in vain, if he accustom himself to profane swearing? how can a parent verbally recommend to his children prayer, the study of the Holy Scriptures, or the partaking of that spiritual food and sustenance which is offered for our growth in grace in the sacrament of the Lord's Supper, if he encourage them to abstain from *all* by his powerful and fatal example? for

“As the twig is bent, the tree's inclined.”

Teach them, therefore, in the very dawn of their existence, to fear God, and to keep his commandments—to love him as the giver of life, and of every good gift to man—Teach them to consider Religion as “the one thing needful,”* “the pearl of great price:”† the cultivation of its principles, the performance of its duties, instead of checking, will heighten their enjoyment of the comforts, the pleasures, the

* Luke. x. 42.

† Mat. xiii. 46.

gayeties of social life, which are suited to their age, and which under such guidance they may with safety, with innocence, with propriety, partake of—for, true Religion is not the parent of gloom, but of cheerfulness and joy. Tell them that they are *rational* beings, and consequently accountable for their thoughts, words, and actions. Tell them that they are *immortal* beings, that this world is a state of probation, and that their happiness or misery in the next state of existence will depend upon the desires of the heart here, and “the deeds done in the body.”* Persuade and enjoin them to read the Holy Scriptures “which are able to make them wise unto salvation.”† Make them acquainted with the principles, the precepts, the doctrines of our Holy Religion, as well by your own instruction, as by putting into their hands proper books on that all important subject. Teach them religiously to observe the Lord’s day, to “call the Sabbath a delight, the holy of the Lord”‡—and on that sacred day to worship him “with an holy worship||”—to “enter into his gates with thanksgiving, and into his courts with prayer and praise”§—and, O! neglect not to encourage them to pray, by accustoming them to FAMILY PRAYER—remember, with respect to this essential duty, the examples of Abraham,

* Rom. ii. 6.

† 2. Tim iii. 15.

‡ Isaiah lviii. 13.

|| Ps. cx. 3.

§ Ps. c. 4.

of Joshua, of David, of Job, of Daniel, of Cornelius, and of many other scriptural characters! and that it is a duty which no truly christian head of a family can neglect with impunity; for it is a mode of worship calculated in a peculiar manner, to induce the favour and blessing of Almighty God; to promote harmony, affection, and benevolence in your domestic relations; and peculiarly to impress your children with a sense of religious obligation, of the omniscience, the omnipresence and omnipotence of God. Pray *with* them as well as *for* them. Lead them in the way to Heaven. Instruct them by your precepts, and persuade, support, and animate them by your **EXAMPLE**. Endeavour to convince them—of the value of Time, of its rapid and irrevocable flight, and the inconceivable reward or punishment which will hereafter await the improvement or neglect of so invaluable a talent—That their future respectability or insignificance in society, the comfort or misery of their parents, the soothing approbation or the bitter reproaches of their own consciences, and the nature of their condition in the world of spirits, will probably be derived from the principles they form, and the habits they acquire, at the *commencement* of the journey of human life—That a compliance with the duties and claims of Religion, is in no degree incompatible with the enjoy-

ment of the innocent amusements and virtuous pleasures of social life, but on the contrary will increase and refine that enjoyment—That the native dignity of Virtue, and the commanding authority of true Piety, will ever procure the veneration, esteem, and affection of the wise and good; and as invariably repress the insolence of folly, and repel the disgusting ebullitions of vulgarity and vice.

By frequently offering such suggestions as these, you will familiarize their minds to the contemplation of divine truth, and induce the performance of their religious obligations.

Thus will you discharge your duty to them, to society, and to God: and thus will you render them blessings to the world, and heirs of eternal felicity and glory.

One of the leading causes of the deplorable deficiency of religious character in our youth is, the general neglect of the proper observance of the Lord's Day, and their absence from the publick worship of God.

This disregard of so positive, so important a duty arises,

First, from *your* cruel omission to instil into their minds proper sentiments of religion, of the comfort it bestows, of the duties it enjoins, and of the inestimable blessings which it offers.

Secondly, from the baneful influence of *your* irreligious example in absenting yourselves from his sacred Temple on the day which God hath hallowed to his own peculiar service.

No wonder, indeed, that infidelity and profligacy, a disregard of God and an apparent contempt for his public worship, prevail, when *parents* are many of them *rarely*, some of them *never* seen within the walls of the Sanctuary; when on that sacred day they are rioting in luxury, amused by dissipation, dozing in indolence, or immersed in business; attending “one to his farm, another to his merchandize” *—who so far from calling upon their children to accompany them to the house of God, and to unite with them there in prayer and praise, never either in publick or private pray *for* them or *with* them—who suffer them to grow up “without God in the world;” † notwithstanding the solemn promises made to God at their baptism, that they should be “instructed in all the principles of the Christian faith, and brought up in the fear of God, and to obey his holy will and commandments,” ‡ in order to enable them to resist the allurements of an insnaring world, the wiles of their great spiritual enemy, and the seductions of their depraved inclinations: for the want of which promised instruction, so many “having no root in them-

* Mat. xxii 5.

† Eph. ii. 12.

‡ See Catechism.

selves,"* are easily borne down by the torrent of sensuality; and, intoxicated by the inebriating poison of modern philosophy, "deny the faith as it is in Jesus," and thereby

"Wipe off the blessed Cross as a foul blot
From their dishonoured brow.
If Angels tremble!—'tis at such a sight."

Parents, Sponsors, Guardians! Is the Christian Religion a delusion, and the Word of God a lie? Are its promises and threatenings unworthy of your regard? Believe ye the divine authenticity of the Gospel of Jesus Christ, the declarations of the Son of God himself, of the Law, the Prophets, and the Gospel? I know that ye *believe*: Why then will ye not obey? "Why will ye die?"† Why will ye be accessory to the spiritual death of those committed to your care? Would to God I could persuade you to be Christians, in deed and in truth, as well as by profession!—That I could awaken and direct your attention to the most important—the *spiritual* interests of your children!—That I could convince you of *your* perilous situation, and withdraw you from the precipice upon which you are carelessly slumbering. Remember, that however *their* plea of involuntary

* Mark iv. 17.

† Ezek. xviii 31.

ignorance, while under *your* care, may, at the inevitable day of judgment, induce the mercy of God towards *them*—your *voluntary* disregard of their immortal souls will assuredly occasion *your* *condemnation*, “when the Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them who know not God, and who obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, in that day.”* Remember, O careless, worldly-minded Parents! that you comply with the *least* important part of your duty, when you provide for the *external* or *bodily* wants *only* of your offspring, and neglect their GREAT SPIRITUAL INTERESTS. In such case, expect to hear the agonizing reproaches of your children in the last great day of account, when they will accuse *you* as the *original* cause of their condemnation. *You*, will they then say, were indeed called our parents; but though as such you provided food and nourishment for our bodies, you never taught us to know and to love our great SPIRITUAL PARENT, and by acquainting us with him, to obtain nourishment for our souls. *You* indeed gave us “bread enough and to spare”†, yet suffered our im-

* 2 Thess. vii. 10

† Luke xv. 17

mortal spirits to “perish with hunger”* for want of “that *living bread* which came down from Heaven.”† *You* provided us with raiment for our bodies, but never told us of the necessity of arraying our souls in that “robe of righteousness,”‡ that “wedding garment”§ of salvation,” that, “spiritual armour,”|| which Christ hath provided in his Gospel, for those who would travel heavenward through this wilderness of sin. *You* indeed often washed us with pure water, nay, with the sacred water of Christian Baptism, yet never taught us to purify our hearts with the cleansing, the regenerating influence of the Holy Ghost, to wash them, as it were, in the blood of the lamb which was slain for the salvation of our race—*You* taught and encouraged us to exert our utmost diligence to procure and lay up for ourselves the perishable treasures of earth, but never directed our attention and zeal to the “laying up for ourselves treasures in Heaven,”¶ which endure forever.—*You* conducted us to scenes of festivity and feasting, but never led us either by precept or example, to that spiritual, that heavenly feast, that banquet of divine love, the Sacrament of the Lord’s Supper. In short, through the want of early *religious* instructions, *You* suffered us to be ensnared by the wiles of the Devil, the World,

* Luke xv. 17.

† John vi. 41.

‡ Isa. lxi. 10.

§ Mat. xxii. 11.

|| Eph. vi. 13.

¶ Mat. vi. 20.

and the Flesh, and are therefore the cause of our exclusion from Heaven, and of banishment from the presence of God, into the regions of misery and despair.

Seeing, brethren, that these things are so; ought ye not to fear?—ought ye not “to consider your ways?”*—ought ye not to “weep for yourselves and for *your children?* for, behold the days are coming, in the which,” O negligent Parents! “ye shall say, blessed are the barren, and the wombs which never bare, and the paps which never gave suck. Then shall you begin to say to the mountains, Fall on us, and to the hills, Cover us.”†

These remonstrances, I am sensible, are superfluous, and in no degree applicable to *some* of the characters who may peruse them: the number, however, of *faithful* stewards, with respect to the rising generation, is, I fear, so very small, as to render a discriminating clause unnecessary. The assertions are founded in truth: and the unerring voice of Conscience will direct their *proper* application.

Though many of you may think lightly, or not at all, of the high responsibility of the characters you have assumed of Parents, Sponsors, or Guardians, (perhaps of all those accountable characters combined) I consider and know, *that* attached to mine, as an In-

* Hag. i. 7.

† Luke xxiii. 28.—30.

structor of youth, independently of my clerical character, as involving very momentous and extensive obligations; and, under the influence of this conviction, I should unquestionably violate my duty, both to you and the juvenile members of our church, particularly those intrusted to my tuition, were I to remain silent, or remonstrate, on their behalf, in terms less urgent and explicit. The dreadful and alarming nature of the evil I so deeply, so justly lament, requires immediate and serious attention. “I, therefore, according to mine office, implore you in the name of God; I call upon you in Christ’s behalf; I exhort you, as you regard your own salvation,” and that of the souls committed to your care, that you will no longer direct your assiduity and anxiety altogether to the promotion of their temporal, but extend and apply those principles to their infinitely more important, their spiritual and eternal interests.

Let a just sensibility of the brevity and uncertainty of human life—of the inestimable talent committed to your trust—of the awful and infinitely important consequences which will result to them and to you from its proper improvement or neglect—induce you to use every exertion, that as they grow in age they may “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.”* Thus, as they “in:

* 2. Pet. 3. 18.

crease in wisdom and stature, they will also increase in favour with God and man.*”

Remember;

“Time flies! Death urges! Knells call! Heav’n invites!

“Hell threatens!”

and,

“What moment’s granted man without account?”

Young.

With sincere and ardent prayers, that my feeble exertions to promote the salvation of souls may be blessed with success,

I am

your affectionate friend and servant,

JAMES ABERCROMBIE.

* Luke. 2. 52

THE CATECHISM

OF THE

PROTESTANT EPISCOPAL CHURCH;

WITH

AN APPENDIX.

“ There is nothing of so much worth as a mind well instructed.”

Solomon.

“ From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation.”

St. Paul to Timothy.

TO THE STUDENTS
OF
THE PHILADELPHIA ACADEMY.

BELoved YOUTHS,

CONVINCED that religious principles are the only proper basis of correct and truly useful education; and anxious to promote your most important interests, by impressing upon your minds the elements of that Holy Religion, which alone is calculated to lead us to the possession of real happiness, both in this state of being, and the next; I present you with this MANUAL: earnestly soliciting your serious attention to the instruction, and your diligent observance of the precepts which it contains.

Though the short Institute here offered, is that of the Episcopal Church, it is by no means intended to prohibit the use of other Catechisms in the Academy:

on the contrary, every scholar will be required to make himself acquainted with the particular Form of Religious instruction, which is prescribed by that denomination of Christians to which he belongs.

With affectionate concern for your temporal and eternal welfare,

I am your sincere friend,

JAMES ABERCROMBIE.

Philad. Feb. 1811.

THE CATECHISM.



THE CATECHISM.

Quest. WHAT is your name?

Answ. N. or M.

Quest. Who gave you this name?

Answ. My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.

Quest. What did your Sponsors then for you?

Answ. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; Secondly, that I should believe all the Articles of the Christian Faith; And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

Ans. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy Belief.

Ans. I believe in God the Father Almighty, Maker of Heaven and Earth :

And in Jesus Christ, his only Son, our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into Hell; The third day he arose from the dead; He ascended into Heaven, and sitteth on the Right Hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The communion of Saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. *Amen.*

Quest. What dost thou chiefly learn in these articles of thy Belief?

Ans. First, I learn to believe in God the Father, who hath made me and all the world.

THE CATECHISM.

Secondly, In God the Son, who hath redeemed me and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.

Quest. You said, that your Sponsors did promise for you, that you should keep God's commandments: Tell me how many there are.

Ans. Ten.

Quest. Which are they?

Ans. The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in Heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: For I the Lord, thy God, am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltless, that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God: In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass; nor any thing that is his.

Quest. What dost thou chiefly learn by these Commandments?

Answ. I learn two things; my duty towards God, and my duty towards my neighbour.

Quest. What is thy duty towards God?

Ans. My duty towards God is, to believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my soul, and with all my strength; to worship him; to give him thanks; to put my whole trust in him; to call upon him; to honour his holy name and his word; and to serve him truly all the days of my life.

Quest. What is thy duty towards thy neighbour?

Ans. My duty towards my neighbour is, to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors, and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. My good child, know this, that thou

art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special Grace, which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

Answ. Our Father, who art in Heaven, Hallowed be thy name; Thy kingdom come; Thy will be done on Earth as it is in Heaven; Give us this day, our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever. *Amen.*

Quest. What desirest thou of God in this prayer?

Answ. I desire my Lord God, our Heavenly Father, who is the giver of all goodness, to send his grace unto me and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust he will do of his mercy and goodness,

through our Lord Jesus Christ; and therefore I say, Amen. So be it.

Quest. How many Sacraments hath Christ ordained in his Church?

Answ. Two only, as generally necessary to Salvation; that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word Sacrament?

Answ. I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself; as a mean whereby we receive the same, and a pledge to assure us thereof.*

Quest. How many parts are there in a Sacrament?

Answ. Two; the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign, or form, in Baptism?

Answ. Water: wherein the person is baptised, *In the name of the Father, and of the Son, and of the Holy Ghost.*

Quest. What is the inward and spiritual grace?

* This definition, being somewhat obscure, would perhaps be rendered more intelligible to the youthful understanding, by thus supplying the elliptical parts.

“ I mean an outward and visible sign of an inward and spiritual grace given unto us; *which sign was* ordained by Christ himself; as a mean, whereby we receive *that grace*, and a pledge to assure us thereof.”

Ans. A death unto sin, and a new birth unto righteousness; For, being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptised?

Ans. Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Quest. Why then are infants baptised, when, by reason of their tender age, they cannot perform them?

Ans. Because they promise them both* by their sureties; which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lord's Supper ordained?

Ans. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part, or sign, of the Lord's Supper?

Ans. Bread and wine, which the Lord hath commanded to be received.

Quest. What is the inward part or thing signified?

Ans. The body and blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

* *Viz.* Repentance and Faith.

Quest. What are the benefits whereof we are partakers thereby?

Answ. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of those who come to the Lord's Supper?

Answ. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; to have a lively faith in God's mercy, through Christ, with a thankful remembrance of his death; and to be in charity with all men.

END OF THE CATECHISM.

APPENDIX.

The following Questions are added to impress more deeply upon the young mind, some of the leading principles of our faith.

Quest. Who created you?

Answ. God.

Quest. Who is God?

Answ. One Almighty, Eternal Spirit, consisting of Three Persons, Father, Son, and Holy Ghost; The Creator and Sovereign Lord of the universe; infinitely great, and infinitely good: and, in this adorable Trinity, the Father is termed the *first* Person.

Quest. Where is God?

Answ. Every where: but he is said principally to be in Heaven, whence he sees all our thoughts, words, and actions; and will reward or punish them, according as they are good or bad.

Quest. What do you mean by Heaven?

Answ. That place where God is pleased to display his presence and majesty, in the most conspicuous manner; and though God is present in all places, yet

he more particularly displays his glory to blessed and purified spirits.

Quest. Who redeemed you?

Answ. Jesus Christ?

Quest. Who is Jesus Christ.

Answ. The Son of God; the *second* Person in the adorable Trinity.

Quest. Did Christ ever assert his divinity, by calling himself the Son of God?

Answ. Yes; repeatedly. He said that he was one with God, and partook of the glory of God before the world was.

Quest. Can you repeat the passage which contains this assertion?

Answ. Yes: "And now, O Father! Glorify thou me with thine own self, with the glory which I had with thee before the world was."*

Quest. Are there any other scriptural authorities of a similar nature.

Answ. He said, "I and my Father are one."† "The Father loveth the Son, and hath given all things into his hand.‡" "What things soever the Father doeth, those also doeth the Son.§" "The Father hath committed all judgment unto the Son, that all men should honour the Son even as they honour the Father.||"

* John, xvii. 5.

† John, x. 30.

‡ John, iii. 35.

§ John, v. 19.

|| John, v. 22

Quest. What other declarations of his divinity are in the Holy Scriptures?

Ans. Many. He is declared by the ancient prophets to be “Emmanuel”* that is, God with us. “The Lord.” “Jehovah our righteousness”† “The mighty God‡ &c. An angel at his birth declared him to be “Christ, the Lord,”§ The devils when cast out addressed him as “The Son of God”|| The Jews condemned him to death, and crucified him, for asserting it: the apostles, after his resurrection and ascension, preached it to the world, declaring him to be “God, manifest in the flesh:”¶ “in whom dwelt all the fulness of the Godhead bodily:”** and many meek and holy martyrs sealed their faith in him as such, with their blood.

Quest. What testimony does the great apostle of the Gentiles, St. Paul, give of his divinity?

Ans. He explicitly asserts it in all his Epistles and particularly in that to Titus, he says, “looking for that blessed hope and the glorious appearance of our great God and Saviour Jesus Christ”.††

Quest. How did Jesus Christ redeem you?

Ans. By descending from Heaven, taking our nature upon him, and (after setting us an example,

* Isa. vii. 14.

† Jer. xxviii. 6.

‡ Isa. ix. 6.

|| Mark. iii. 11.

¶ 1 Tim. iii. 16.

** Col. ii. 9.

§ Luke. ii. 11.

†† Tit. ii. 13 That the above is the cor-

rect and literal translation of the original Greek, every scholar who understands that language, must know.

and instructing us in the nature of a divine life,) submitting to death upon the cross: thereby making a full and perfect oblation and satisfaction, for the sins of the whole world.

Quest. What offices doth Christ, the Messiah, execute as our Redeemer?

Answ. Those of Prophet, Priest, and King.

Quest. How as a prophet?

Answ. As a prophet he foretold future events; and he instructs us most perfectly by his word* and holy spirit† in the will of God, for our salvation.

Quest. How doth Christ execute the office of a priest?

Answ. As a priest, he satisfied divine justice in behalf of mankind, by offering up himself a sacrifice for the sins of the whole world‡; and in making intercession for us.§

Quest. How doth he execute the office of a king?

Answ. As a king he established “a spiritual kingdom of which there shall be no end:”|| He rules and defends his church, or those who belong to his kingdom, restraining and conquering all its spiritual enemies.¶

* John, xv. 15.

† John, xiv. 26.

‡ Eph. v. 2.

§ Heb. vii. 25.

|| Luke. i. 53.

¶ Cor. xv. 25.

Quest. What are the outward means by which Christ communicateth to us the benefits of redemption.

Answ. They are the Holy Scriptures, the two Sacraments of Baptism and the Lord's Supper, and Prayer. These are the appointed channels of divine grace, which if faithfully and devoutly received and exercised, are rendered effectual to our salvation.

Quest. Does the death of Christ *ensure* our Salvation?

Answ. Not without our constant endeavours to lead a holy life, by obeying God's holy will and commandments.

Quest. How are we to know God's holy will and commandments?

Answ. By frequently and diligently reading the Word of God, and the explanation of it by great and good men.

Quest. What do you mean by the Word of God?

Answ. The Holy Scriptures of the Old and New Testaments.

Quest. How long did Christ live on earth?

Answ. About thirty-three years.

Quest. After Christ's death, how long did his body remain in the grave?

Answ. Until the third day. “On the third day, he rose again.”

Quest. Did Christ ascend immediately into Heaven after his resurrection?

Answ. No.

Quest. How long did Christ remain on earth after his resurrection?

Answ. Forty days.

Quest. Why did Christ remain on earth after his resurrection?

Answ. To show that he was really risen, to confirm thereby his divine authority, and to instruct his disciples.

Quest. After Christ had remained forty days upon earth, where did he go?

Answ. He ascended into Heaven.

Quest. Why did Christ ascend into Heaven?

Answ. To resume his eternal glory; to open Heaven, and make perpetual intercession for all believers; and to confer on them the gifts and influence of the Holy Ghost?

Quest. Who is the Holy Ghost?

Answ. The Holy Spirit of God, the *third* Person in the adorable Trinity, and the Comforter promised by Jesus Christ, by whom through Christ, we have access unto the Father.

Quest. Why did God send the Holy Ghost?

Answ. To confer upon the apostles the gift of tongues, and the power of working miracles; and for our sanctification, spiritual strength, and comfort: to be our guide, through the temptations and miseries of this world; and to conduct us, by the paths of virtue and holiness, unto Heaven.

Quest. How can we obtain the assistance and protection of the Holy Ghost?

Answ. By Prayer.

Quest. What is Prayer?

Answ. Prayer is the *address of the Soul to God*, and the *ascent of the mind towards Heaven*.

Quest. Are all addresses to Almighty God of the same nature and efficacy?

Answ. They are all of the same efficacy if offered with sincerity, but the general term Prayer, or address to God, is to be taken in several different acceptations, viz. Confession, Petition, Supplication, Thanksgiving, Praise, and Intercession.

Quest. What do you mean by Prayer when it signifies Confession?

Answ. When we bewail our sins with sorrow and full purposes of amendment, it is called Confession.

Quest. What do you mean by Prayer when it is called Petition?

Answ. It is called Petition, when we implore God's mercy, and desire any favour from him.

Quest. What is meant by Supplication?

Answ. We are said to offer up Supplication, when we entreat God to defend us from evil.

Quest. What do you mean by Thanksgiving?

Answ. Thanksgiving is when we express a grateful sense of benefits received.

Quest. What is Praise?

Answ. We are said to offer Praise when we acknowledge and adore the Divine perfections.

Quest. What is meant by the term Intercession?

Answ. When in our address to God we beg any thing for others, it is styled Intercession.

Quest. Doth our Church prescribe any ordinance as intermediate between the two Sacraments of Baptism and the Lord's Supper?

Answ. Yes. That of Confirmation.

Quest. What is Confirmation?

Answ. A solemn Rite instituted by the Apostles, the administration of which devolved on their successors, the Bishops of the Catholic Church; whereby, with laying on of hands, and authoritative benediction of such as have been baptised, the Bishop implores for them an increase of God's heavenly grace, that they may continue his faithful servants forever, and grow in grace, till they are received into glory.

Quest. What is the end and design of Confirmation?

Ans. That baptised Christians should, when they come to a proper age, by their own deliberate choice take upon themselves those vows and promises, which were made in their names, by their sponsors, when they were admitted members of Christ's Church; so that the confirmed person expressly consents to the baptismal covenant; and before God, and many witnesses, engages to perform his part of it.

Quest. What preparation is necessary before Confirmation?

Ans. The persons to be confirmed, ought to examine themselves concerning those sins either of omission or commission, which they have been guilty of, in thought, word or deed; to express to God their hearty sorrow for them; and earnestly to beg his pardon and forgiveness: to which they must add serious resolutions of living answerably to the Christian profession.

Quest. What is necessary to enable us to continue in that good way wherein Confirmation places us?

Ans. A uniform obedience to all God's commandments; and, in particular, a frequent and devout

partaking of the Holy Communion; for, without making use of the means, we cannot justly expect to obtain the end, viz. *The Salvation of our Souls*.

Quest. You say, that by Baptism you became a member of Christ's Church: what do you mean by the Church of Christ?

Answ. "The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the Sacraments are duly administered according to Christ's ordinance."*

Quest. Who have authority in the Church of Christ, to preach the word, and to administer the two Sacraments?

Answ. "It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, who are chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard."†

Quest. Who have public authority to send them?

Answ. "It is evident to all men diligently reading Holy Scripture and ancient authors, that from the

* 19th Article of Religion.

† 23d Article.

apostles' time there have been these orders of ministers in Christ's church, Bishops, Priests, and Deacons;" and that these were appointed by Almighty God, by His Divine Providence, and by His Holy Spirit and further, that "no man is to be esteemed a lawful Bishop, Priest, or Deacon in this church, or suffered to execute any of the said functions, except he hath had Episcopal Consecration or Ordination."*

Quest. What is the office of a Bishop?

Answ. The office of a Bishop, besides the duties which lie on him in common with Priests, is, to govern, and unite with his Episcopal Brethren in governing the church; agreeably to the laws of God and the ecclesiastical canons: to ordain Priests and Deacons: and to administer the holy rite of Confirmation.

Quest. Whence does a Bishop receive his authority?

Answ. He receives it in Episcopal Succession, his consecration to the office of Bishop being accompanied by prayer and imposition of hands. According to the canons of this church, there must be the concurring act of at least three Bishops in every consecration.

Quest. What is the office of a Priest?

* Vide preface to Ordination and Consecration Services.

Answ. The office of a Priest or Presbyter* is to administer the Doctrine and Sacraments, and the Discipline of Christ in subordination to the Episcopal authority, agreeably to the laws of God, and to the canons of the church.

Quest. What is the office of a Deacon?

Answ. The office of a Deacon at first instituted for the distribution of alms, had other ministries assigned to it, in the time of the Apostles. In this Church it is defined, to consist “in assisting the Priest in divine service, and especially when he administereth the Holy Communion; in helping him in the distribution thereof; in reading Holy Scriptures and Homilies in the church; in instructing the youth in the Catechism; in baptizing infants in the absence of the Priest; and in preaching, if he be admitted thereunto by the Bishop.”

☞ *For a fuller explanation of the subjects of the preceding questions in the Catechism and Appendix, see THE LECTURES.*

* These two words are held in this Church to be synonymous, both of them having their etymology in the Greek word *πρεσβυτερος*.

† Ordination Service.

A PRAYER BEFORE CONFIRMATION.

MOST merciful God! by whose gracious Providence I was born of Christian parents, and early dedicated to thee in holy baptism; make me thoroughly sensible, I beseech thee, of thy infinite goodness in bestowing upon me the blessed privileges of being made a member of thy Church, a child of God, and an inheritor of the kingdom of Heaven.

Grant, O Lord, that, by the assistance of thy Grace, I may carefully and zealously perform all those conditions, upon which thou wert pleased to vouchsafe to me such inestimable benefits: that I may renounce all those evil customs and maxims of the world, which alienate men's hearts from the love of God: that I may mortify the inordinate appetites of my own carnal mind: that I may believe all thy holy Revelations, and keep thy blessed Will and Commandments all the days of my life.

And now, O Lord, that I am about to renew the solemn vows of baptism, and publicly in thy presence to ratify all those things I then promised by my sureties; I humbly beseech thee to enlighten my mind with the knowledge and understanding of that solemn engagement which I am now about to confirm; and

to influence my will and all the faculties of my soul, heartily and sincerely to perform it. Let not the many and grievous sins both of omission and commission that I have been guilty of, deprive me of those assistances of thy Holy Spirit, which I now hope to receive; but, on my true repentance, let the precious blood of my Saviour wash away all my past transgressions, and grant that I may be enabled to mortify and subdue my evil propensities for the time to come. And, “forasmuch as without thee I am not able to please thee,” increase in me, O Lord, more and more, the gifts of thy Holy Spirit, that I may be wise for eternity, and make it the chief business of my life to please thee in all my actions; that I may love and fear thee above all things, that I may be just and righteous in all my dealings, and ready to communicate to the necessities of others; that I may keep a constant watch over myself, so as not to exceed the bounds of temperance and sobriety; that no danger or difficulty may deter me from doing my duty in that state of life in which it shall please thy Providence to place me; that no temptation by pleasure or persuasion may make me careless and negligent in the performance of it; and that, under afflictions the most grievous to flesh and blood, I may be entirely resigned, and submit to thy Holy Will and Pleasure. Let thy Holy Spirit, O

Lord, so guide and govern me through the whole course of my short probationary life in this world, that I may not fail to obtain eternal life in the world to come, through Jesus Christ our Lord. Amen.

A PRAYER AFTER CONFIRMATION.

OMNISCIENT and Almighty God! who, by the mission, atonement, and intercession of thy blessed Son, hast taught us the way to, and enabled us to obtain, eternal life; and, by the influence of the Holy Ghost, the Comforter, dost lead us, when we ask aright, to do such things as shall please thee, and to walk in the path which leads to thy Heavenly Kingdom, bless, I most humbly beseech thee, the means which I have now conformed to for obtaining this divine assistance. Strengthen my Faith, enlarge my Hope, increase my Charity, and perfect my Repentance. May the late renewal of my baptismal vows, and the consequent dedication of myself to thee and thy service, be ever active in my mind, and make me unweariedly vigilant and diligent in working out my salvation. May the precepts and example of my divine Saviour regulate my conduct towards thee and towards my fellow-creatures; and may I become a worthy partaker of that Holy Ordinance which he hath in-

stituted as an additional means of grace, and in remembrance of his blessed passion and death.

As I have now voluntarily taken upon myself those vows and promises which were made in my behalf by my sponsors at the time of my baptism, enable me, I beseech thee, so to fulfil them, that I may walk worthy of the vocation wherewith thou hast called me. May a constant sense of thy omnipresence, and of the solemn account I must hereafter render unto thee of my stewardship, restrain the indulgence of all inordinate desires, and a compliance with any of the temptations of the Devil, the World, and the Flesh; and may a devout and grateful consciousness of thine infinite mercy, and unmerited bounty to me, both with respect to this world and that which is to come, induce the most ardent love of thee, and the most zealous obedience to all thy commandments. O God! be merciful to me a sinner! Bless and preserve me from all evil, both temporal and eternal, for the sake of Jesus Christ, my Saviour and Redeemer. *Amen.*

A DAILY MORNING PRAYER.

O THOU infinitely great, good, and glorious Being! who art the author of my existence, and the giver of every good gift to man; I, thy sinful creature,

present to thy Divine Majesty, my Morning sacrifice of praise and thanksgiving for all thy goodness to me; particularly for thy preservation of me during the past night, and for bringing me safe to the beginning of this day; but above all I praise thee for the redemption of mankind by our Lord Jesus Christ, for the means of grace, and for the hope of glory. Defend me this day, I beseech thee, with thy mighty power; and grant, that I may not fall into any sin or run into any kind of danger; but that all my thoughts, words, and actions, being regulated by thy commandments, may be acceptable in thy sight. Teach me to remember thee my Creator in the days of my youth; preserve me from those errors and follies to which through the ignorance and weakness of my youth I am particularly exposed. Deliver me from the corruption of my own heart, and protect me from the temptations of evil company. Enlighten my understanding, and enable me daily to increase in knowledge, in wisdom, and in all virtue; and let the blessed influence of thy Holy Spirit continually comfort and direct me. I humbly beg thy blessing also upon my relations, friends, preceptors, and neighbours; grant to them and to me, whatsoever may be truly beneficial to us in this life, and finally guide us to life everlasting, through the mediation of thy blessed Son Jesus

Christ, our Redeemer, in whose holy name and words
I sum up my petitions, saying,

Our Father, &c.

A DAILY EVENING PRAYER.

O ALMIGHTY GOD, my Creator and bountiful Benefactor! by whose power and goodness I have been permitted to live another day. I beseech thee to continue thy gracious protection to me this night. Defend me from all evil, and grant that I may enjoy such refreshing sleep as may fit me for the duties of the following day. Send down thy blessings temporal and spiritual upon me, my relations, friends, preceptors, and neighbours; and give us grace to show our thankfulness for them, by a sincere obedience to his laws, through whose merits and intercession we receive them all, thy Son our Saviour Jesus Christ. I humbly beseech thee, O Heavenly Father! to pardon whatsoever thou hast seen amiss this day in my thoughts, words, and actions, (particularly*) make me thoroughly sensible of the great weakness and corruption of my nature, and the many, and grievous errors of my life. May I be ever mindful of the value

* Here confess every sin which hath been committed during the day past: whether lying, taking God's name in vain, disobedience to parents, stealing, quarrelling, or any other.

and rapid flight of Time, and of the certainty of Death, Judgment, and Eternity. Enable me by the aid of the Holy Ghost, the celestial Comforter, daily to increase in the knowledge and love of thee, my God. Bless whatsoever good instructions have been given me this day; may I carefully remember and duly improve them, that I may be ever growing in wisdom and goodness—Grant my petitions and accept my unfeigned thanks for thy innumerable mercies, for Jesus Christ's sake, who hath taught me thus to implore thy favour and forgiveness:

Our Father, &c.

PRAYER

On Reading the Holy Scriptures.

BLESSED LORD! who hast caused all Holy Scriptures to be written for our learning, grant that I may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy Holy word, I may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us, in thy son our Saviour Jesus Christ. Amen.

PETITION

On Entering the Church.

LORD! I have now come to worship thee in thy Holy Temple. Let thy Holy Spirit, I beseech thee, dispose my heart to seriousness, attention, and ardent devotion, for the sake of Jesus Christ thy son, my Redeemer. Amen.

PETITION

After Divine Service is ended.

O GOD! be merciful to me a sinner! Make me, I beseech thee, a doer of thy word and not a hearer only. Accept the homage which I have at this time offered unto thee, and bless the ministration of thy word and ordinances, that they may tend to the salvation of my soul, through the mediation and intercession of Jesus Christ, thy well-beloved Son. Amen.

Grace before meat.

May God give us his blessing with this portion of his bounty, and make us thankful for all his mercies; through Jesus Christ our Lord. Amen.

Grace after meat.

For this and all other instances of his bountiful providence, God's holy name be blessed and praised, through Jesus Christ our Saviour. Amen.

EJACULATION

On rising in the morning.

O LORD! as I now awake from my natural sleep, I must one day awake from the sleep of death, and rise to Judgment. Grant me thy grace so to employ the talents thou hast committed to me, that I may then be received by thee, as "a good and faithful servant!"

EJACULATION

On going to bed at night.

LORD! as I now go to my bed, I must one day go to my grave. O! make me seriously reflect upon, and diligently prepare for, that awful period!

GENERAL EJACULATION.

O GOD! be merciful to me, a sinner!

I have selected the four following Hymns, as being peculiarly calculated to impress the youthful mind with sentiments of Piety and Devotion.

HYMN I.

The excellency of the Holy Scriptures.

- 1 GREAT God! with wonder and with praise
On all thy works I look!
But still thy wisdom, pow'r, and grace,
Shine brighter in thy Book.
- 2 The stars, that in their courses roll,
Have much instruction giv'n,
But thy good Word informs my soul
How I may soar to Heav'n.
- 3 The fields provide me food, and show
The goodness of the Lord;
But fruits of life and glory grow
In thy most holy Word.
- 4 Here are my choicest treasures hid,
Here my best comfort lies;
Here my desires are satisfied,
And here my hopes arise.
- 5 Lord, make me understand thy law,
Show what my faults have been;
And from thy Gospel let me draw
Pardon for all my sin.
- 6 Here would I learn how Christ has died,
To save my soul from hell:
Not all the books on earth beside,
Such heav'nly wonders tell.

- 7 Then let me love my Bible more,
 And take a fresh delight,
 By day to read these wonders o'er,
 And meditate by night.

HYMN II.

For the Mercies of Redemption.

- 1 ALL-Glorious God! what hymns of praise
 Shall our transported voices raise!
 What ardent love and zeal are due,
 While Heav'n stands open to our view!
- 2 Once we were fall'n, and O how low!
 Just on the brink of endless wo;
 When Jesus, from the realms above,
 Borne on the wings of boundless love,
- 3 Scatter'd the shades of death and night,
 And spread around his heav'nly light!
 By him what wondrous grace is shown
 To souls impoverish'd and undone.
- 4 He shows, beyond these mortal shores,
 A bright inheritance as ours;
 Where Saints in light our coming wait,
 To share their holy, happy state!

HYMN III.

The Christian's Hope.

- 1 WHEN, rising from the bed of death,
 O'erwhelm'd with guilt and fear,
 I see my Maker, face to face;
 O how shall I appear!

APPENDIX.

- 2 If yet, while pardon may be found,
 And mercy may be sought,
 My heart with inward horror shrinks,
 And trembles at the thought;
- 3 When thou, O Lord, shalt stand disclos'd
 In Majesty severe,
 And sit in judgment on my soul;
 O! how shall I appear!
- 4 But thou hast told the troubled mind,
 Who does her sins lament,
 The timely tribute of her tears
 Shall endless wo prevent.
- 5 Then see the sorrow of my heart,
 Ere yet it be too late;
 And hear my Saviour's dying groans,
 To give these sorrows weight.
- 6 For never shall my soul despair
 Her pardon to procure
 Who knows thy only Son has died
 To make her pardon sure.

HYMN IV.

Hotham Tune.

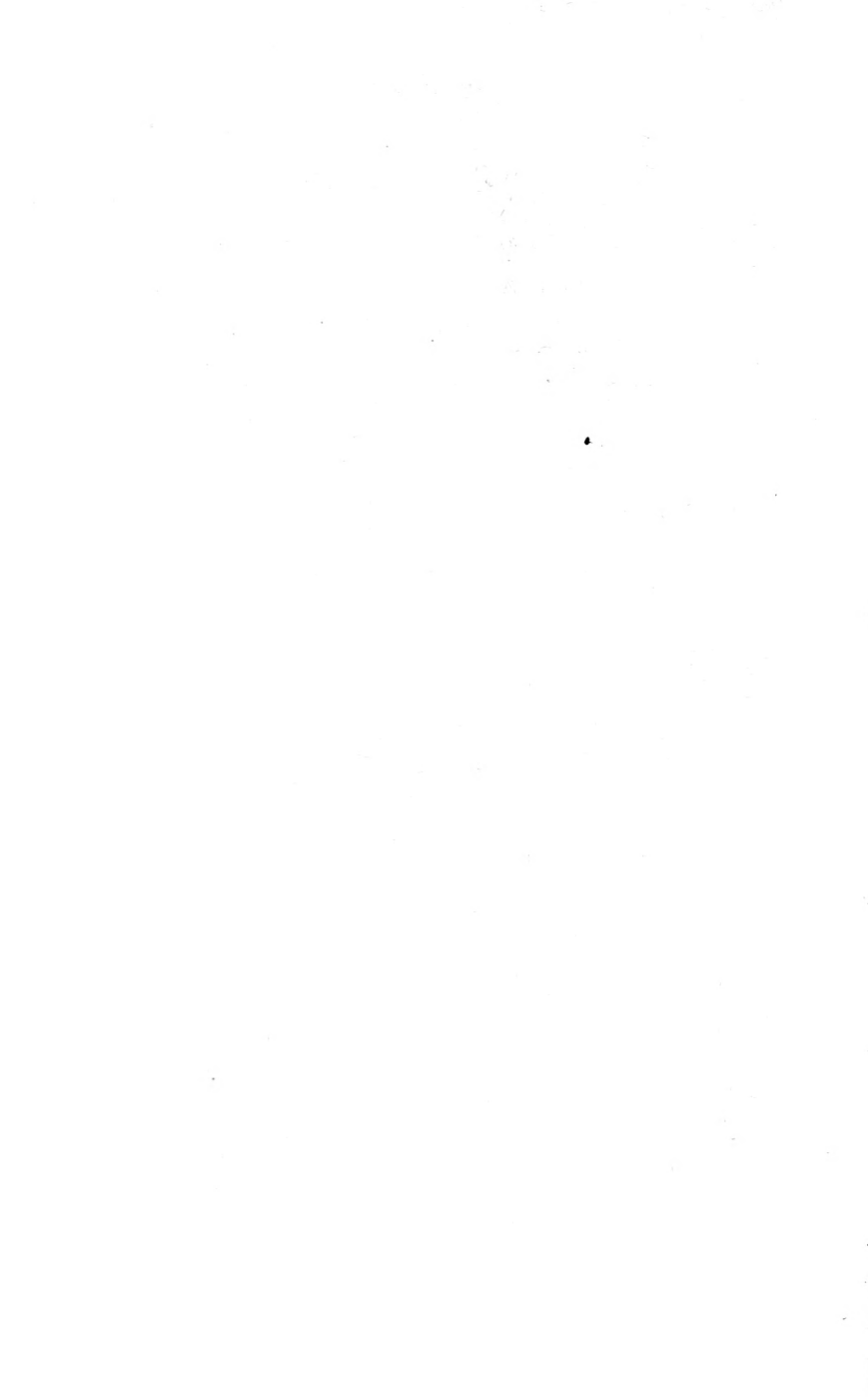
Christ our *Refuge*.

JESU! Saviour of my soul!
 Let me to thy bosom fly,
 While the foaming waters roll,
 While the tempest still is high!

Hide me, O! my Saviour, hide,
 'Till the storm of life be past;
 Safe into the haven guide;
 O! receive my soul at last.

Other refuge have I none;
Hangs my helpless soul on thee;
Leave, ah ! leave me not alone,
Still support and comfort me.

All my trust on thee is stay'd;
All my help from thee I bring;
Cover my defenceless head,
With the shadow of thy wing.



LECTURES

●N THE

PRECEDING CATECHISM.

LECTURE I.

INTRODUCTORY.

MY DEAR AND RESPECTED PUPILS,

THE most natural and important object which the heart of man can desire, that which is most ardently and universally sought for, is HAPPINESS. The paths, indeed, by which we hope to arrive at the possession of this inestimable treasure, are as various as are the passions, the dispositions, the imaginations, and the understandings of men. All hope to obtain it, notwithstanding the repeated, the universal disappointment of those who have gone before them in the same paths. In this general pursuit, this eager search, none have ever been known to prove successful, and to have their efforts and perseverance rewarded, but those who have sought for it where *alone* it can be found, and by the

path to which the experience of past ages, the suggestions of right reason, and the precepts, the persuasions, and the promises of divine revelation all clearly and forcibly point, viz. In Heaven *hereafter*, through the guidance, the support, and the comfort of TRUE RELIGION *here*, which has always communicated, and will ever continue to communicate, the highest possible degree of real and of permanent happiness, which man is capable of enjoying in his present imperfect and degraded state of existence.

We have constantly the most striking proofs before our eyes, that riches, honours, fame, and even the possession of that first of all blessings, health, cannot protect us from the disappointments, the vexations, the losses, and the anxieties to which we are on every side exposed: and, above all, from sickness, pain, and death, which unavoidably assail every human being. We see and know, that not only few, at the utmost extent, but uncertain and full of evil, are the days of miserable man: and we are taught by reason and the sure word of God, that our souls, which animate our bodies, are immortal—that we shall exist after our departure from *this* world, in *another*, which will prove a state of reward or punishment, according to the tenour of our conduct here.

Under these circumstances, surely, that which can enable us to support, and can sooth and comfort us under, “all the various ills that flesh is heir to,” which can convert our sorrows into joys, and which can prepare and qualify us for obtaining the full fruition of eternal happiness among saints and angels in the kingdom of Heaven—surely that which can produce such great, such glorious effects, ought seriously to be attended to, and diligently cultivated: and such blessed effects the Christian religion, most assuredly, and the Christian religion *alone*, can produce. To be acquainted with its principles, therefore, to know its doctrines, to regulate ourselves by its injunctions, and to experience its divine efficacy, is the highest privilege we can possibly enjoy; and consequently should be embraced with the most ardent affection, and cultivated with the most unremitted assiduity and perseverance, as our chief good.

And, as impressions made upon the human mind at an early period, are not only seldom, if ever, erased, but continue through life to influence the sentiments and guide the conduct, it is certainly of the utmost consequence to the formation of our characters, and to the promotion of our welfare in this state of being, as well as in the next, that the youthful mind should receive correct and useful principles of

thought and of action. Hence, brief sketches of the Christian system, containing its leading doctrines and chief articles of faith, have been drawn up, under the denomination of Catechisms, by various Christian societies; and though they may differ from each other in point of form, and some peculiar tenets held by each, yet they all inculcate the essential principles of Christianity. And these it is the duty of parents and of teachers to instil into the minds of those young persons who may be committed by Providence to their care. It is, therefore, part of the discipline of this Institution, that you should be required frequently to recite the Catechism of the respective Church to which you belong: and as that of which I am myself a minister, and to which a majority of the youths of this Seminary are attached, is the **EPISCOPAL CHURCH**, I shall offer to your attention a course of short Lectures upon our Catechism, in which I shall confine myself to general principles, carefully avoiding any observations which may tend to interfere with the distinguishing tenets of other Christian societies. And I earnestly and affectionately solicit your patient and serious attention to the addresses which I shall make to you on that most interesting of all subjects, **RELIGION**; particularly as they will relate to that most an-

inating and sublime system of faith and morals—the Christian Religion.

Happy indeed shall I consider myself, and well rewarded for my exertions, if I can convince you of the value of time, and of the necessity of preparation for eternity; and can persuade you to walk in those paths of virtue and piety, which will infallibly conduct you into the regions of perfect and uninterrupted felicity.

Consider, my young friends, the high privilege and distinguished blessing you enjoy, in being born in a Christian country, and of Christian parents; where, as soon as you are capable of receiving instruction, you may hear the glad tidings of salvation; and be taught to think and to act so as to please God, and thereby secure the benefits which must arise from obtaining his favour and his love.

Consider the uncertainty of human life, and that every stage or period of that life has its peculiar duties. That among other duties of youth, is to be ranked, as of high importance, *diligence* in acquiring the principles of useful knowledge. And, what knowledge can be more useful, than that which tends to form the character, to purify the heart, to render yourselves esteemed and respected in this world, and to make a good provision against the time to come?

This the Christian Religion teaches; and I therefore earnestly request you to learn its first principles, in your Catechism; and diligently endeavour to practise what you there learn. Thus will you be enabled, by the use of the means prescribed, to grow in grace, as you grow in age; and to obtain the favour both of God and man.

Consider how acceptable it must be to your Heavenly Father, your Almighty Creator, Preserver, and constant Benefactor, that you should devote the morning of life, and the prime of your years to his service, and consequently to the promotion of your best interests.

Samuel,* Obadiah,† Josiah,‡ John the Baptist,§ and others, are represented on the page of Sacred History, as brilliant examples of early piety.

It is recorded, to the honour of Timothy, by St. Paul, who addressed two Epistles to him, “that from a child he had known the Holy Scriptures, which were able to make him wise unto salvation, through faith, which is in Christ Jesus.”|| “For,” says he, “all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for in-

* 1 Samuel, ii. 26. † 1 Kings, xviii. 12. ‡ 2 Chron. xxxiv. 3.

§ Luke, i. 6. || 2 Tim. iii. 15.

struction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.”*

After these preliminary observations, I shall proceed in subsequent addresses to you, to consider the principal parts of our Catechism, according to the order in which they are presented to you.

And may God of his infinite mercy grant, that the doctrines and precepts which they shall inculcate, “may be so grafted in your hearts, that they may bring forth in you the fruit of good living, to the honour and praise of his holy name, through Jesus Christ our Lord. Amen.”

* 2 Tim. iii. 16. 17.

LECTURE II.

ON THE PREVIOUS QUESTIONS AND FIRST ARTICLE OF THE CREED.

THE Catechism begins with the question "What is your name?" meaning, thereby, your *Christian* name, or, the name given to you when you were baptized. This name is given to us by our sponsors, in testimony of our being received into the fold, the flock, or family of Christ, and admitted as members of the Christian Church; and should constantly remind us of the privileges we thereby enjoy, and the duties which result from our thus entering into the Christian covenant.

It was a practice common among the Greeks, the Romans, and the Jews, to give a new or additional name upon adopting a new member into a family: nay, we read in the Old Testament, that God himself gave an early sanction to this usage, by changing the name of Abram into Abraham, when he formed a covenant with him, and instituted the rite of Circum-

cision, with which our rite of Baptism corresponds, as the form of admission into the society of the faithful worshippers of the one living and true God.* As the Jews were *circumcised* when they were initiated into the Jewish religion, so are Christians *baptized* when they are initiated into, or profess to believe the Christian Religion. The nature of this ordinance, I shall more fully explain in a future lecture upon that Sacrament of our Church.

The appointment of sponsors, sureties, or, as they are more commonly called godfathers and godmothers, in addition to the parents, though still continued, is not so essentially necessary now that Christianity is established in the world, as it was in its early ages, when its professors were not so numerous; and it was therefore necessary, in case of the death of Christian parents, to obtain at the baptism the obligation of *others*, to instruct and bring up the child or children baptized in the principles of the Christian Faith. The sponsors promise, in the name of the child, three things, *viz.* 1st. "That he shall," as far as they are able to instruct and persuade him, "re-nounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; 2dly. That he shall believe all the arti-

* Gen. xvii. 10.

cles of the Christian Faith; and 3dly. That he shall keep God's holy will and commandments, and walk in the same all the days of his life."

The great privileges secured to us by Baptism are, that we are thereby made members of Christ, children of God, and, if we perform our parts of the Gospel Covenant as stated above, shall be inheritors of the kingdom of Heaven, after this life, our present period of trial and discipline, is finished.

The *first* promise on our part is, that we will renounce or avoid every thing that is sinful; which is meant by renouncing the Devil, the World, and the Flesh; because the Devil, our great spiritual enemy, the follies, the vices and vanities of the World, and the lusts of the Flesh, or our evil and turbulent passions, are the three great sources of temptation and of sin—the tempters who lead us into all kinds of wickedness.

The *second* promise is, that we shall believe all the articles of the Christian Faith which are contained in that excellent summary called the Apostles' Creed, which I shall now proceed to explain to you.

The *third* and last promise is, that we shall keep God's holy will and *commandments*, and walk in the same all the days of our life. These I shall also explain to you in some future lectures.

The first article, then, of our Creed, or profession of Christian Faith is, “ *I believe in God, the Father Almighty, Maker of Heaven and Earth.*”

To believe that there is a God, or first cause, and Creator of all things, is to believe the existence of that invisible, eternal, unchangeable, and incomprehensible Spirit, who is infinite in knowledge, wisdom, justice, mercy, and power; who formed and supports the Universe; and who hath declared unto us, by his revelations, to Moses and the Prophets under the *old* Dispensation, and by his son Jesus Christ under the *new*, what is his nature, and what are the duties he requires us to perform, in order to be admitted to the enjoyment of eternal happiness hereafter. The existence of such a Being, an Almighty God, is to be proved by a variety of arguments. First, from the creation of the world, which must have been produced either by design or chance.

All works of *design* discover a relation or agreement of parts, in order to produce an end. In works of *chance*, the appearance is just the reverse. When we see stones laid in the form of a regular building, we immediately say, they were put together by *design*: but when we see them thrown in a disorderly heap, we say, as confidently, they have been thrown so by *chance*.

Now, in the world and all its appendages, there is plainly this appearance of *design*. One part relates to another, and the whole together produces an end.

The sun, for instance, is connected with the earth, which it illuminates with its rays, thereby enabling the inhabitants to discern the various beauties of creation, and the rich provision made for their support; while it warms the soil with such a degree of heat as to produce and cherish a profusion of vegetables, and mature a variety of fruits for their gratification; at the same time, attracting from the waters such a portion, as, when collected into clouds, descends to the earth again, thereby furnishing it with rain and dew. The earth is also connected with all the vegetables, which, according to their species, are provided with proper soils and juices for their nourishment; these again are connected with animals, which they supply with a variety of food suited to their different natures: while the minerals and stones which are scattered upon its surface, or buried beneath it, supply mankind with innumerable implements for use, and ornaments for decoration. THE WHOLE producing the great end of sustaining the lives of innumerable creatures, and promoting their comfortable accommodation.

Nor is *design* shown only in the grand fabric of the world, and all its relative appendages. It is equally shown in every part. It is seen in every animal, adapted in all its peculiarities to its proper mode of life. It is seen in every vegetable, furnished with parts exactly suited to its situation, growth, and nourishment. In the least as well as in the greatest of Nature's productions, it is every where evident. If then, the world and every part of it be thus marked with the characters of *design*, there can be no difficulty in acknowledging the Author of such design, of such amazing contrivance and variety, to be a Being of infinite wisdom and power.

Secondly. If chance could be supposed to *produce* so regular and connected a work, yet it certainly cannot be supposed that it could *continue* this regularity for any time; but we find, that near six thousand years have made no change in the order and harmony of the world. The sun's action upon the earth is still the same that it ever has been since the creation of the world—the production of trees, plants, and herbs has likewise been the same. Every seed produces now the same fruit it ever did. Every species of animal life is still the same. Could chance continue this regular arrangement? Could any thing form and continue it but the hand of an omnipotent God?

Thirdly. The existence of a God is also proved by the *general consent of mankind*. It is now well ascertained, by the accounts of travellers, that no nation hath yet been discovered, among whom the belief in a great first cause, and some traces of religious worship have not been found.

Such are the principal proofs of the being of a God, drawn from the light of NATURE. But, for just ideas of the Deity, his attributes, and operations, we must have recourse to *Revelation*. The Holy Scriptures alone dispel the clouds of ignorance, and unveil the divine Majesty, as far as it can, or ought to be, the object of human contemplation. There we are informed of the omniscience and omnipresence of God. There we learn that his wisdom and power are equalled by his goodness; and that his mercy is over all his works. In short we learn from Revelation, that we are in the hands of a Being, whose knowledge and observance we cannot escape, and whose power we cannot resist; who is merciful and good to all his creatures, and will be ever ready to assist and reward those who conform to his will; but whose justice, at the same time, accompanying his mercy, will punish the bold and careless sinner, in proportion to his guilt.

This great First Cause, in the Revelations of himself to man, in the early ages of the world—to Adam, to Abraham, to Moses, and the Prophets, vouchsafed to make himself known only as the Creator and Governor of the Universe, without any particular designation of his Nature. In process of time, when he thought proper to give clearer intimations of himself, of our duties to him, and of our existence in a future state, our divine Instructor and Redeemer Jesus Christ, his only begotten Son, informed us more particularly of his nature, and enabled us by his communications to consider him as consisting of three persons, in one divine essence or nature: *viz.* the Father, the Son, and the Holy Ghost.

Such is the doctrine of our Church, founded, as we believe, upon the clear and immutable principles of Holy Writ.

Under the first of these persons, *viz.* as God the *Father*, I have now considered him: and shall, in my next address to you, offer some observations upon the *second* character in the Holy Trinity, the declarations concerning whom are expressed by our Creed in its second article.

May God impress upon your minds the sentiments now delivered, and so “dispose your hearts and

minds towards the attainment of eternal salvation, that amid all the changes of this mortal life, you may ever be defended by his most gracious and ready help, through Jesus Christ our Lord." *Amen.*

LECTURE III.

ON THE SECOND ARTICLE OF THE CREED.

My remarks upon the *Second Article* of the creed will now be offered to your attention, and will relate principally to the person and character of our blessed Lord and Saviour Jesus Christ, the second person in the adorable Trinity of Father, Son, and Holy Ghost; three persons, but *one* God, the God whom we profess to worship.

“ I believe in God the Father Almighty, Maker of Heaven and earth: and, *in Jesus Christ his only Son our Lord.*”

A belief in God alone, as the Creator or First Cause of all things which exist, is induced by the light, or dictates of unassisted reason—Hence among all nations, however rude or uncivilized, the belief in and worship of a Being superior to man, the author and governor of the world, has been found to obtain.

In what is called a state of nature, in those early ages and nations to which no particular revelation of the divine will was delivered, God spake to man by the works of Creation, and the dictates of Conscience, that principle implanted in the human breast, which is ever watchful over our thoughts, words, and actions; approves of such as are good or virtuous, and disapproves of those which are wicked.

In the works of Creation, “the Heavens declared the glory of God, and the Firmament showed his handy work.”* “And therefore,” said one of the wisest and most celebrated of the Heathen writers† “no nation or people can be so barbarous, or dull of apprehension, as not to perceive when they look up to the Heavens, and around them upon the beautiful, regular, and useful operations of nature, that there is a God.” In this manner did God speak to the Heathen. But he hath since spoken to man in terms more express and positive than by the conclusions of reason—He made partial declarations of himself to the Patriarchs and Prophets of old; and we find from history, and particularly from that of the Holy Scriptures that wickedness and irreligion have always been pun-

* Psalms, xix. 1.

† Cicero.

ished by him—by the deluge, by the rejection and dispersion of the Jews, and by many other signal instances of divine displeasure.

“ Whatsoever things were written,” or done, “ aforetime,” says an holy Apostle, “ were written,” or done, “ for our learning,”* our example, our warning. If God therefore spared not those who, under so imperfect and faint a knowledge of his nature and attributes, committed iniquity and disregarded him, “ how shall *we* escape, if we neglect or disregard the great salvation†” offered to us by the Gospel of Jesus Christ, who descended from Heaven clearly to explain to mankind the perfect nature of God, and the means of obtaining his favour, and thereby of obtaining perfect happiness? With evident truth and propriety may we pursue the Apostle’s mode of arguing with his christian converts: “ If God spared not the natural branches, take heed, lest he also spare not thee.”‡ (i. e.) If the Heathen and Jews have been punished with severity for their disobedience to the laws which were given to them; let us Gentiles beware, lest for the same crime we also experience the displeasure of God, according to the declarations of

* Rom. xv. 4.

† Heb. ii. 3.

‡ Rom. xi. 21.

his Gospel: and it every where declares, that without faith in his revelations and sincere endeavours after virtue and holiness, we cannot after this life, which is evidently a state of trial, be admitted into the kingdom of God, notwithstanding the sacrifice made by Christ's death; but shall after death be justly banished to the regions of misery and despair, there to receive the bitter fruits of our disobedience and hardness of heart. For the Gospel, or last revelation of God to man, teaches, that although Christ has put it in our power to obtain future happiness, if we will fulfil the conditions of believing in him, and faithfully obeying his commands, yet, if we neglect to comply with the conditions, we cannot share the benefits of his death and passion: for it is the uniform and invariable law of God, that "without holiness no man shall see the Lord."* The Gospel, or instruction of Jesus Christ, sets before us life and death, points out the infallible means of securing happiness and avoiding misery after death, and, by animating promises, as well as by awful threatenings, urges us to refuse the evil and choose the good. Throughout the scriptures, human beings are considered as free agents, accountable for

* Heb. xii. 14

their actions in proportion to the degree of light and knowledge vouchsafed: and we ought constantly to remember, and seriously to consider, that our blessed Redeemer in all his discourses and parables, represents our present condition under the character of stewards and servants; that to every one talents are given to be improved, and that we shall hereafter be rewarded or punished, according as we have attended to or neglected them. Certainly then the character of this great and benevolent instructor should earnestly be inquired into, and rightly understood by us.

We are taught by the Christian religion to believe in “ Jesus Christ the only son of God, our Lord.”

He is thus represented to us under a threefold description, 1st. by his nomination as *Jesus Christ*, 2dly. by his generation as the *Son of God*, and 3dly, by his dominion as *our Lord*.

The name *Jesus* signifies a Saviour, or deliverer; and Christ answering to the Hebrew word *Messiah*, signifies anointed or appointed, which names designate his personal character, with respect to us: that to him alone the character of a spiritual Saviour and a moral deliverer belongs; for it is he alone who can save or deliver us from the punishment due to our

sins; "hath purchased" the possibility of "eternal redemption and salvation for us;"* and it is he who will "appear a second time"† to be our Judge. We are therefore called upon to profess and declare, that there is "no other name or character given unto men through whom we can be saved, but that of our Lord Jesus Christ."‡

We are next taught by the Creed to acknowledge his relationship to God, as being his only Son:—
 "And in Jesus Christ his (*i. e.* God's) only Son."

This relationship to God the Father Almighty, is expressly declared in many passages of the Holy Scripture. St. John tells us that "in the beginning was the word, (or Son,) who was with God and was God."|| That "he is over all, God blessed for evermore."‡ And Christ himself told the Jews "I came forth from God."¶ "I and my Father are one."**

At the time of his baptism by John, a voice from Heaven declared "This is my beloved Son in whom I am well pleased."†† And in his prayer before his passion he uttered these words, "I have finished the work which thou gavest me to do: and now O Father, glorify thou me with the glory which I had with thee before the world was."‡‡

* Heb. ix. 12.

† Heb. ix. 28.

‡ Acts. iv. 12.

|| John i. 1, 2, 3.

§ Rom. ix. 5.

¶ John. xvi. 28.

** John. x. 30.

†† Mat. i. 17.

‡‡ John. xvii. 5.

And therefore, when we declare our belief in his Sonship, we mean that he is in such sense the only Son of God as no created being can possibly be: namely, by having been eternally with the Father. He is indeed called the Son of God on other accounts in Holy Writ, as having been conceived in a miraculous manner by the Holy Ghost who is God, and having no earthly father; as having been appointed to the special office of the Messiah; as having been “declared to be the Son of God with power”* by his resurrection from the dead; and as being appointed by the Father heir of all things.”† But he is most properly and eminently styled the Son of God, as having been “in the bosom of the Father”‡ from the beginning; as being according to St. Paul “the brightness of his Father’s glory, and the express image of his person,”§ and having in him “all the fulness of the Godhead, bodily.”|| Hence we are also bound to him as our Lord. Such he is towards us as creatures, we as well as all other being subject to his dominion and authority. But he is more particularly our Lord as Christians; being the author of our religion, and the mediator between God and us. We are also dedica-

* Rom. i. 4.

† Heb. i. 2.

‡ John. i. 18.

§ Heb. i. 3.

|| Col. ii. 9.

ted to him by Baptism, and are in a peculiar manner his subjects, who is “the head over all things to the Church;”* God the Father having “highly exalted him and given him a name which is above every name; that at the name of JESUS every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.”†

Such being the offices and relation of Jesus Christ to us, how thankful should we be for so inestimable a blessing conferred upon us as his mediation—how anxious should we be to obtain his favour—and how diligent in obeying his precepts!

Be persuaded, my young friends, to attend seriously to religion and its duties now, before the various snares and temptations of the world have had an opportunity of corrupting your minds. Dedicate your early years to the service of your God and Saviour; by reading his Holy Word—by fervently praying for divine grace and protection---and by a frequent and grateful recollection of the great and glorious benefits which are offered to you. O “Remember, adore and obey your Creator in the days of your youth,

* Eph. i. 22. † Phil. ii. 9. 10. 11.

before the evil days^{*} come, and the years draw nigh in which ye will say, ye have no pleasure in them.”* Thus will ye enter upon the business of human life, under the peculiar protection and favour of your Heavenly Father; thus will ye be prepared to meet its various evils, as becometh Christians; thus will ye rise superior to all its dangers and deceitful charms; thus will ye be enabled to endure its afflictions with composure and pious resignation, knowing them to be wisely and mercifully sent for your spiritual improvement and benefit; and thus will ye be prepared, when the short period of human life is over, to give an account of your stewardship with joy, to your Lord Jesus Christ, who will then be your Judge, and will reward or punish you according as you have obeyed or disregarded his precepts.

Be encouraged by the animating promises given in the Word of God to those who seek the Lord at an early period of life. Consider that you may die during that period; and that, though young, you will be called to answer at the bar of God for your improvement or abuse of that inestimable talent, Time. Let the caution of Solomon, the wisest of men, against the follies, the levities, and vices, to which the young and

* Eccl. xii. 1.

† Ecclesiastes 11. 9.

inconsiderate are generally prone, be deeply impressed upon your memory. “ Rejoice , O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that *for all these things God will bring thee into judgment.*”* ‘ Remember, therefore the *end*, and thou shalt never do amiss.”

That you may be enabled diligently to perform your duty while you have opportunity, may “ The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all. Amen.”

* Ecclesiastes xi. 9

† Ecclesiasticus. vii. 36.

LECTURE IV.

ON THE SECOND ARTICLE OF THE CREED.

HAVING in my last Lecture, which was upon the Second Article of the Creed, namely, “ And in Jesus Christ his only Son our Lord,” considered the name and character of our blessed Redeemer, his relation to the Father and to us, his Divinity and Dominion; I proceed now to repeat and explain the several particulars of what he did and suffered, what he continues to do still, and will finally do “ for us men and for our salvation.”

This Article continues to designate his character, by saying, “ Who was conceived by the Holy Ghost, born of the Virgin Mary.”

That this Eternal Son of God did become man is affirmed, among other authorities, by St. John, who says, that the *Word* or *Son of God*, who came down from Heaven “ was made flesh and dwelt among us” *—by St. Paul, who declares that, “ God was manifested in the flesh” †—and by the same author to the

* John i. 14.

† 1 Tim. iii. 16.

Philippians, who says, “ Who being in the form of God thought it not robbery to be equal with God, yet made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man.”* And unto the Hebrews he says, that “ He was in all things made like unto us his brethren.”† And this is what is meant by the Incarnation of our Lord; that is, his appearance in this world in the fullness of time appointed by the Father, and his taking upon him human nature, by his assuming and uniting to his divine nature the body and soul of *a man*. That Christ had a human soul, as well as body, is evidently declared by St. Luke:‡ and it is a doctrine which was maintained by all the Fathers.

And as we here declare our belief of his Incarnation in general, so likewise particularly of the manner of his assuming our nature, which was miraculous. God the Holy Ghost (according to the declaration of the inspired writers§), the Power of the Highest, overshadowing the Virgin Mary, his mother, she conceived, in a miraculous manner, and brought forth a Son, who having been from the beginning God of God, and being now born of a woman, is therefore called “ Emmanuel, which being interpreted is God with us.”||

* Phil. ii. 6. 7.

† Heb. ii. 17.

‡ Luke. ii. 52.

§ Luke i. 35. and Matt. i. 18.

|| Matt. i. 23.

compared with Isaiah vii. 14.

By his being born of a virgin, several ancient prophecies made to the Jews concerning their Messiah were fulfilled in him; and by his being born of the Virgin Mary in particular, many others were likewise accomplished, which declared, that the Messiah must be of the seed of Abraham, and, of the house and lineage of David.* And in this article we therefore declare our belief that our blessed Lord was born in such manner and of such a person as the Spirit of God long since foretold of him, and that therefore he appeared by all these particulars to be the Saviour who was appointed by the determinate counsel and foreknowledge of God, to be “a light to lighten the Gentiles, and to be the glory of his people Israel.”† —And from our belief of his having fulfilled the prophecies in his wonderful conception and birth, and in the person of his blessed mother, upon his entrance into the world, we next proceed to show, that he did likewise as actually fulfil those which related to the manner in which, as *man*, he should finally leave it. For he “Suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell.”—

“The spirit of Christianity,” says St. Peter, “which was in the prophets did testify, beforehand,

* Luke ii. 4.

† Luke ii. 32.

the sufferings of Christ and the glory that should follow.”* And those things which were so long foretold, were in him fully accomplished. —He was, according to the prophet Isaiah, to be “a man of sorrows and acquainted with grief.”† And in proof of it his whole state of humiliation, from his birth to his death, was but one continued scene of suffering.” — He was, indeed, “despised and rejected of men.”‡ And when what is here particularly called his *suffering*, and by divines generally his passion, began, never was any sorrow like unto his sorrow. He underwent agonizing pains in the garden of Gethsemane,§ he was betrayed by one|| and forsaken by all his disciples,¶ was falsely accused by the Jews, and insulted, mocked, buffeted, and spit upon by the common soldiers** was condemned, though innocent, by his selfcondemned judge,†† and, after the most bitter pains of body and anguish of soul, expired on the Cross.‡‡ Thus did the blessed Jesus most eminently suffer. He was crucified when Pontius Pilate was governour of Judea under the Romans, and exactly at that time, and under such a governour, as several prophecies had predicted.—Daniel’s Prophecy of seventy weeks,

* 1 Pet. i. 11.

† Isaiah liii. 3.

‡ Isaiah liii. 3.

§ Luke xxii. 44.

|| Luke xxii. 47.

¶ Mark xiv. 50.

** Mark xxv. 18. 19. 20. †† Mark xv. 15. ‡‡ Matt. xxvii. 50.

or four hundred and ninety years, to the death of the Messiah, was, by this means, punctually accomplished.*—And by our Lord's suffering under a *Roman* governour was verified his own prophecy, that he should be “delivered to the *Gentiles* to mock, and to scourge, and to crucify him.”† The manner of his suffering, by being *crucified*, is also added to show, that in him was accomplished what the prophets had typified and foretold, both of the painfulness and ignominy of his death. By being crucified, the son of man was lifted up, as the serpent in the wilderness had been lifted up by Moses; upon which, whosoever steadfastly looked, was healed of the stings of the fiery flying serpents,‡ this brazen serpent being a type or figure of Christ. By being crucified, he suffered the punishment of a common malefactor, and “was numbered with the transgressors,”§ and “gave his life a ransom for many.”|| He was also “buried,” and in such a manner as to fulfil Isaiah's prophecy of him in this particular—for “he made his grave with the wicked and with the rich in his death.”¶ With the wicked, in dying as a common malefactor, and with the rich, in that “Joseph a rich man of Arimathea, begged his body of Pilate, and having wrapped

* Dan. ix. 24. 25. † Luke xviii. 32. 33. ‡ John iii. 14.

§ Isaiah liii. 12. Mark xv. 28. || Matt. xx. 28. ¶ Isaiah liii. 9.

it in linen cloths and spices, as the manner of the Jews was to bury, he laid it in a new sepulchre wherein never man was laid.”*

The next assertion in this article is, that, “ he descended into Hell.” The original Greek word, Hades, here translated Hell, signifies the place or habitation of departed spirits. As our blessed Lord was actually dead and buried, so he continued some time in that state, his body being laid and remaining in the sepulchre, and his soul being all that time separated from it, and continuing in the same state as those of good men probably will, during the time of their separation from the body, where they who die in the Lord rest from their labours, waiting for a still more perfect happiness at the resurrection in the last day.†

The next declaration of the Creed is, “ The third day he rose from the dead.” The certainty of this event cannot be doubted, if the witnesses to it be impartially heard. The necessity and importance of his rising, are most evident, because the truth of his whole Revelation depended upon it; and, therefore, says St. Paul, “ if Christ be not risen, then is our preaching vain, and your faith is also vain.”‡

* Luke xxiii. 53. † Rev. xiv. 13. ‡ 1 Cor. xv. 14.

But the Holy Scriptures are incontestably clear upon this head.*

As Christ rose from the dead, so he “ascended into Heaven, and sitteth on the right hand of God the Father, from whence he shall come to judge the quick and the dead.”—That is, he shall come from the place where he has been so long hidden from our eyes, and shall appear in the sight and presence of men and angels; and shall call all persons into judgment who ever have lived in the world, not only the quick, that is, those who shall be then alive, but all those likewise who have lived and died in all past ages, from the creation to that time.†

The solemnity of that day will indeed be very great and terrible; for the heavens shall pass away with a great noise, and the elements shall melt with fervent heat—and the Lord Jesus shall be revealed from Heaven with his mighty Angels—and before him shall be gathered all nations and all their thoughts, words, and actions brought into judgment, by which they will receive, according to the strictest equity, reward or punishment greater than we can possibly conceive.‡

* Mat. xxviii. Chap. Mark. xvi. Chap. Luke xxiv. Chap. John xx. Chap.

† Mat. xvi. 27. John v. 22. 27. &c.

‡ Mat. xxiv. 31. 1 Cor. xv. 52. 2 Pet. iii. 7. Mat. xvi. 27. Rev. i. 7. Rom. xiv. 10. Rev. xxii. 12.

Oh! then, my young friends, frequently consider the awful certainty of this event; and so govern your lives by the precepts and example of your blessed and divine teacher Jesus Christ, that you may die in peace, and be so prepared to meet him in the day of judgment, that he may receive you as faithful disciples and followers, and admit you into his heavenly kingdom.

To which blessed region of perfect and eternal felicity, may God of his infinite mercy bring us all; through the atonement and intercession of his Son, Jesus Christ, our Lord and Saviour. Amen.

LECTURE V.

ON THE THIRD ARTICLE OF THE CREED.

I AM now come, in the regular order of explanation, to the *third* portion or division of the Creed, viz.

“I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life everlasting. Amen.”

Here are six different points of faith declared, which I shall, in this Lecture, endeavour briefly to explain to you. First then, “I believe in the Holy Ghost.” The former articles having expressed the belief of Christians concerning the *first* and *second* persons of the adorable Trinity, God the Father, and God the Son, we are now to profess our belief in the *third*, viz. in God the Holy Ghost.

The Holy Scriptures instruct us with respect to his Divinity, his Personality, and his Operation—As to his Divinity, he is said to be, both in the Old and New Testaments, one and the same with God and Jehovah*—When Ananias lied to him, he is said to “lie unto God”†—Our Saviour assures us that “there is a sin against the Holy Ghost which shall not be forgiven, neither in this world, nor in the world to come,”‡ and we are baptised by command of Christ in the name of the Holy Ghost, as well as of the Father and the Son. The incommunicable attributes of the Godhead are also expressly ascribed to him. He is called “The Eternal Spirit”§—“The Holy Spirit.”|| By his Omniscience and Omnipresence “he searcheth all things.”¶ And his Omnipotence may be clearly inferred from the miraculous powers which are said to be bestowed by him. He is, therefore, very God; and our church calls upon us, as Christians, so to profess our belief in him.

* Acts v. 3. 4. Compare 1 Cor. vi. 19. with 1 Cor. iii. 16. 17. and 2. Cor. vi. 16. See Luke i 35. 2 Sam. xxiii. 2. 3. Compare, also, Exod. xxxiv. 34. with 2 Cor. iii 17. and Isaiah vi. 9. with Acts xxviii. 25.

† Acts v. 3. 4.

‡ Mat. xii. 32.

§ Heb. ix. 14.

|| Luke xi. 13.

¶ 1 Cor. ii. 20.

That the Holy Ghost is likewise a distinct *person* from the Father and the Son (not an attribute or power of the Father) is evident, though proceeding from the Father and the Son. The New Testament expressly and repeatedly uses the word *he* concerning him, which is never used in that manner of a mere attribute or power. It ascribes to him will and supreme understanding: it speaks of him as being sent from Heaven as our spiritual guide. When Christ was about to leave this world, he told his disciples, “I will not leave you comfortless, but will send to you another comforter, even the Holy Ghost.”* Nay, he is spoken of as showing himself “in a bodily shape—as a dove.”†

His *extraordinary* operations have been, the inspiring of the prophets of old; his enabling the apostles of Christ suddenly to speak different languages; his guiding them into all the truth, and bringing all things to their remembrance; and his enabling them to perform signs and wonders, and divers miracles, for the confirmation of the truth of their doctrines.

His *ordinary* works, or operations, are those helps, assistances, and comforts, whereby he enables all faithful Christians, in the present and all ages of

* John xiv. 16. 17. 18.

† Mat. iii. 16.

the Church, to do their duty as such, and gives them joy and comfort in the discharge of it: this is expressed in the Holy Scripture by “being led by the Spirit,”* and having “our infirmities helped by him”†—by his “dwelling in us as his temples,”‡ and “strengthening us with might in the inner man,”§ and by his “filling us with all joy and peace in believing.”|| On this account he is styled the Comforter, who sanctifies us or renders us (if we earnestly pray and desire so to be) holy; and these his ordinary operations are called our Sanctification. By God the Father we are created; By God the Son we are redeemed, or rendered capable of the favour of God; and by God the Holy Ghost we are sanctified or rendered holy, and consequently worthy of that favour. Hence the Holy Ghost, personally distinct from the Father and the Son, is “with the Father and the Son together to be worshipped and glorified,”¶ constituting with them the True God, Jehovah. Three Persons, but *One God*. Such is the doctrine of our church with respect to the name and nature of God.

The next points to be considered are the “Holy Catholic Church, and the communion of Saints.”

* Ga'. v. 18.

† Rom. viii. 26.

‡ Cor. vi. 19.

§ Eph. iiii. 16.

|| Rom. xv. 13.

¶ Nicene Creed.

Jesus Christ, a little before he left the world and ascended into Heaven, gave a commission to his apostles (as *they* afterwards did to their successors) to go, teach, and make disciples to his doctrines among all nations.* The apostles as soon as they had received the Holy Ghost, to assist them with miraculous powers, immediately put their commission in execution, beginning, as we are told in the Acts (or history of the lives of the Apostles) at Jerusalem; where they made a great number of converts to the true faith. These converts joining together in one faith and worship, and being united to one spiritual head, their Heavenly King and Governor, were, therefore, considered as one body, and called the Church of Christ, or the association of persons believing in his divine character and doctrines. This Church has continued from the apostles' days to our own, and ever will continue to the end of the world; our Lord having declared, that the powers of Hell shall never so prevail against it as to destroy it.† Blessed, therefore, are they who are sincere and zealous members of this Church, which is called *holy*, because Christ requires not merely a *profession* or verbal declaration of faith in him, but that they should be “holy in all manner of conversa-

* Luke xvi. 15. 16.

† Mat. xvi. 18.

tion,"* or uniformly guided by the influence and direction of the Holy Spirit of God, whose influence we can obtain by frequent and fervent prayer. And because this Church or association of believers does not consist of the people of one nation only, but those of all nations, and in all ages, since our Lord's appearance, therefore this Holy Church is likewise called Catholic or universal. Hence all those people who believe his doctrine, obey, or endeavour to obey, his precepts, and receive his holy Sacraments—all those people collectively considered, are Christ's holy and catholic or universal Church. By the "Communion of Saints" is meant the fellowship or spiritual connexion of real Christians. This expression hath an evident relation to the former, in which we profess to believe in the Holy Catholic Church; which Church is therefore holy, because those persons are such, or ought to be, who constitute its members; to that confession is added this communion, which is intended to be explanatory of the former. St. Paul calls all the Christians or the Church, in any particular place, the Saints, or holy persons at that place: thus to the Ephesians he directs his Epistles, "to the *Saints* which are at Ephesus;"† and that to the Philippians, "to all the

* 2 Pet. iii. 11.

† Eph. i.

Saints in Christ Jesus who are at Philippi,”* and so in many other places. And because these *Saints*, or *Christians*, have one *common* faith, one *common* rule of life, God’s holy word, *common* ordinances or *Sacraments* of our Lord Jesus Christ, and are all *united* to him their *common* head; therefore these *Christians*, when considered as one body, bound together by these ties of union and communion with one another, are in general, properly called the *communion of Saints*; and in the closest application of the term, those who not only profess the gospel, but also are sanctified and renewed thereby. Nor have *such* communion only with the saints on earth, but are of one city, and one family with those who are already admitted into Heaven, the “spirits of the just made perfect.”† Doubtless they with the Angels exercise that communion towards us; being as described in the Holy Scripture, “ministring spirits, sent forth to minister unto those who shall be heirs of salvation.”‡

“The Forgiveness of sins” is the next declaration of a *Christian’s* faith. It is the gospel of Christ alone which brings us the glad tidings of our peace with God, and his forgiveness and good will towards man; and teaches us the atonement whereby this peace

* Phil.

† Heb. xii. 23

‡ Heb. i. 14.

has been obtained, even by the death and propitiatory sacrifice of the Son of God—as has been already explained. And in this sense we declare our belief of the forgiveness of sins, viz. That in the holy Catholic Church of Christ, before mentioned, God is pleased most graciously to convey to us this forgiveness in the first instance, upon our being baptised into it; and afterwards to assure us of the same abundant mercy, if we sincerely repent of those sins which we afterwards commit; and if we embrace by faith the merits of Christ's death, who is the propitiation for our sins.

As we believe “The Forgiveness of sins,” so we are bound to believe “the Resurrection of the body,” or that as it is appointed unto all men once to die, so it is determined that all men shall rise from death; that the souls separated from our bodies, are in the hands of God and live; that the bodies dissolved into dust, or scattered into air, shall be collected in themselves and reunited to their souls; that the same flesh which lived before shall be revived, otherwise the consciousness of identity necessary in the succeeding judgment on the “deeds done in the body”* would be destroyed; that the same bodies which did fall shall

* Rom. ii. 6.

rise; that this resurrection shall be universal, no man excepted, no one left in the grave: that all the just shall be raised to a resurrection of eternal life and happiness supreme; and all the unjust, or wicked, to a resurrection of condemnation or punishment, severe beyond the possibility of human conception: all this is to be performed at the last great day of Judgment.* Our blessed Lord, by raising himself from the dead, as has been explained under the second article, has given us a most infallible proof and assurance of the certainty of our own resurrection. “For as in Adam all die; even so in Christ shall all be made alive”†—“He,” saith St. Paul to the Romans, “who raised up Christ from the dead shall also quicken” or restore to life “*our mortal bodies*”‡—The gospel is exceedingly *clear* and *express* in revealing to us this great truth; that in order to the final judgment, “all that are in their graves shall hear the voice of the Son of God, and shall come forth”§ to the resurrection. That the sea shall give up the dead who are in it, and that our corruptible and mortal bodies shall put on incorruption and immortality: with this difference from what they were at our death, that, as they were

* Mat. xxx. 31—46.

† 1 Cor. xv. 22.

‡ Rom. viii. 11.

§ John v. 28.

sown *natural* bodies, in corruption, dishonour, and weakness, they shall be raised *spiritual* bodies in incorruption, power and glory.* And as this resurrection will be preparatory to the final judgment, we proceed, in the next and last place, to declare our belief of what will be the consequence of it; viz. "And the life everlasting"—that is, that after our bodies and souls shall be thus united a second time, and our almighty Judge shall have passed sentence upon us, that then they shall never be separated more—"Death shall no more have dominion over them."† They shall thenceforth exist, either in the most excruciating misery, or the most ecstatic happiness, "according to what we have before done in the body, whether it be good or whether it be evil."‡

These, my young friends, are the fundamental articles of our Christian faith; and from them it is evident, that (as the Catechism teaches you in the next question and answer) what we chiefly learn from these articles of our faith is, the sublime and comfortable doctrine of the ever-blessed Trinity, or, in other words:—

1st, To believe in "God the Father," whose distinguishing character in the Holy Scriptures has

* 1 Cor. 15. † Rom. vi. 9. ‡ 2 Cor. v. 10.

been shown to be this, that “he hath made us and all the world.”

2dly, To believe in “God the Son,” whose distinguishing character in Holy Writ is, that he hath, by his death “redeemed us and all mankind;”

3dly, To believe in “God the Holy Ghost,” whose distinguishing character, in the Sacred Writings, is that he, by his grace, “sanctifieth us and all the elect people,” of that God, whom we are, therefore indispensably obliged, with “the Holy Church, throughout the world,” to acknowledge to be—“The Father of an infinite Majesty; His adorable, true, and only Son; also, the Holy Ghost, the Comforter.”*

Let the important principles contained in this Summary of the Christian Faith, be deeply impressed upon your minds, and produce their proper effect upon your lives and conversation. Remember that you are young, that if it please God to continue your existence here, you will soon be exposed to the trials and temptations, and experience some of the various troubles of the world: to support you under which, nothing can have so much efficacy, as the establishment of virtuous and religious principles: these fortify the mind, and guard the soul against the snares of vice; these enable us constantly to consider

* See the “Te Deum.”

human life, as we ought, as a state of probation; and, “having our conversation in Heaven,”* to look forward to, and diligently prepare for, the awful hour of death, and the still more awful Day of Judgment.

“Remember” then, adore and obey “your Creator in the days of your youth.”† Dedicate the whole of the short period of human life to his service, and you will not only be amply rewarded by continual peace of mind, the inexpressible comfort of an approving conscience, but you will have peace at the last, the closing hour of life, which we must all experience: when we shall be fully sensible of the value of time and the importance of eternity; and when if we have neglected to improve the *one* as becometh Christians, we shall look forward to the *other* with terror and dismay, convinced that there can be no repentance or reformation in the grave.

—— “The thought of Death indulge;
 “Give it its wholesome empire! let it reign;
 “That kind chastiser of thy soul in joy!
 “Its reign will spread thy glorious conquests far,
 “And still the tumults of thy ruffled breast.”

YOUNG’S NIGHT THOUGHTS, N. 3.

May God enable you so to consider the things which belong to your eternal peace, that you may, at

* Phil. iii. 20.

† Eccles. xii. 1.

the last great day of account, receive the divine approbation of your Almighty Judge, and obtain the reward which is promised to the "pure in heart."* And may the grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost be with you all evermore. *Amen.*

Mat. v. 8.

LECTURE VI.

ON THE FIRST AND SECOND COMMANDMENTS.

THE explanation of the Creed, or fundamental principles of the Christian religion, being finished, the order of our Catechism requires that we should now proceed to the consideration of the *Commandments*. They are ten in number, as delivered by God himself to his servant Moses, upon Mount Sinai; and were brought down by Moses from the Mount, written upon two tables or plates of stone, whence they are called the laws of the two tables. On the first Table were inscribed, the first four Commandments, teaching us our duty to God our Almighty Creator, Preserver, and constant Benefactor; those of the Second Table, beginning with the Fifth Commandment, and ending with the Tenth, instructing us in our duty towards our fellow creatures, or rather, as we are naturally prone to evil, forbidding the commission of those acts which would be essentially injurious to them.

You are taught in the Catechism, that your Sponsors, or those persons who answered for you, at the time of your baptism, did promise and vow three things in your name, or in your behalf. First, that when you arrived to sufficient age to judge and act for yourselves, you “should renounce the Devil” (the great enemy to our present and eternal happiness) “and all his works; the pomps and vanities of this wicked world, and all the sinful lusts of the Flesh.” Secondly, that you “should believe all the articles of the Christian faith, as contained in the apostles’ Creed; and, Thirdly, that you should keep God’s holy will and *Commandments*, and walk in the same all the days of your life.” The two first of these promises, I have considered, and explained; and shall now enter upon the third, *viz.* the Commandments of God, which are the same which God spake, or gave to the children of Israel, his chosen people, (as is recorded in the twentieth chapter of Exodus) declaring himself, at the same time, to be “the Lord their God, who brought them out of the Land of Egypt, out of the house of bondage.”* And though these *Commandments* were thus given to the Jews alone, they are equally binding upon us Christians; because

* Exodus xx. 2.

Christ, the divine author of our religion, who was himself a Jew, hath told us that he came “not to destroy the written Law, but to fulfil and enforce it.”* And also, because God being unchangeable in his nature, must always require the same duties from his creatures in all ages of the world.

We begin with the *First Commandment*—“Thou shalt have none other Gods but me:” which our blessed Saviour repeats and explains in these words—“Thou shalt worship the Lord thy God, and him only shalt thou serve.”† And from these two passages taken together, it is evident, that this *Commandment* contains two things. 1st, It forbids the having, that is, the acknowledging or worshipping any more Gods than *one*, agreeably to St. Paul, who says in one of his Epistles or Letters to the Corinthians; “We know that there is none other God but one.”‡ And whoever does acknowledge or worship more Gods than one, robs the true God of his honour, and is guilty of the first and most heinous sort of *Idolatry*. And 2dly, This *Commandment*, as expressed by our Lord and Saviour Jesus Christ, and explained by our Church enjoins us Christians to form a true idea of him, who is the true God, (that is, the

* Matt. v. 17.

† Matt. iv. 10.

‡ 1 Cor. viii. 4.

same God who brought up the children of Israel out of Egypt) and to pay our duty to him in a manner suitable to those true ideas of him which He and his only and well-beloved Son have given us. Thou shalt know him to be what he is, the Lord thy God, and thou shalt worship and serve him as such; *i. e.* thou shalt acknowledge him to be under the description of three persons, the one living and true God. Namely, God the *Father* Almighty, Maker of Heaven and Earth, and of all things, visible and invisible; God the *Son*, who for us men and for our salvation, descended from Heaven, took our nature upon him, gave instruction both by precept and example, how to lead a holy life, and finally atoned for the sins of the world by suffering, in his human nature, death upon the cross, and then reascending to Heaven, and resuming “the Glory which he had, with his Father, before the world was;”* and God the *Holy Ghost*, the Comforter, who is our spiritual guide to the kingdom of Heaven.

This doctrine of the Holy Trinity is indeed a subject above the comprehension of the human understanding; the feeble powers of our reason are inadequate to the full investigation of it. That it is de-

* John. xvii. 5.

clared in the Holy Scriptures is sufficient authority for our Faith. As in those Sacred Records, enough is *clearly revealed* and accommodated to our capacities, to convince us of their divine origin, so there are *necessarily* in them some points asserted which we are bound *implicitly* to believe, without examination, in order that our faith may be fully proved and ascertained: and such is the Scriptural doctrine of the Trinity in Unity, as received by our Church, and maintained in her Articles and Creeds.

This Triune God, or one God of three persons, we are commanded to believe in; that is, to fix firmly in our minds a sense of his existence, frequently to recal to our memories, and imprint deeply upon our hearts, an awful persuasion of the Being and Presence, the Power and Justice, the Holiness and Truth of this great Lord of all; that we fear him on account of his power; that we love him for his goodness, with all our heart, with all our soul, and with all our strength; that is, in the most sincere and ardent manner we are able; that we worship him in Spirit and in Truth; for, being a Spirit, he must be worshipped in like manner; that we give him thanks for the daily mercies received from him, and particularly for the greatest of all mercies, the sending his Son to redeem our lost and ruined race; that we put our whole trust

in him for future support, and constantly call upon him, in prayer, for his divine protection and assistance. So that the First *Commandment*, as explained in the New Testament, not only forbids us that kind of Idolatry which consists in worshipping false gods, but requires us to worship the true God in a true and proper manner.

The Second *Commandment* forbids us another kind of Idolatry, which heathen, unenlightened nations are always prone to. The *Second Commandment* is “Thou shalt not make to thyself any graven image,” &c. wherein we are forbidden, in the plainest and most express words, to make any images or representations whatsoever of any beings whatsoever, in order to pay them any manner of worship, the lowest kind of which is bowing down to them.

To this gross kind of forbidden *outward* Idolatry, St. Paul adds an *inward* or mental Idolatry, which consists in placing our affections so strongly on any earthly thing, as to forsake God, and disobey his laws in order to attain it; which is in reality preferring it before him; and in this sense he commands the Colossians to avoid “Covetousness, which,” says he, “is Idolatry.”*

* Col. iii. 5

And this species of Idolatry, arising from the indulgence of our Passions, it is particularly our duty, as Christians, to guard against, not being now from the general external worship of the true God, exposed to the danger of the Idolatry particularly prohibited by this *Commandment*. The spirit of the law, however, is as much violated by suffering any earthly objects so to engross our affections and attention as to supersede, in any degree, that which we owe to God, as though we were to offer external adoration to it.

The reason expressed in this *Commandment* against Idolatry is, that “God is a jealous God;” that is, that as men jealous of their honour, will not suffer it to be taken from them without avenging it, so neither will Almighty God suffer us to go unpunished if we idolatrously give to other beings, or their representations, the honour due only to his Holy Name; but will visit all such as thus irrationally and impiously insult him, with severe punishments.

Hence, among the Jews, whose rewards and punishments were all temporal, the children of such profane parents, if they continued to go on to hate the living and true God, *i. e.* to trust in other gods or idols, and to disregard and disobey him, experienced the most exemplary temporal punishments: whereas, on the other hand, if the fathers and children reve-

renced and obeyed God, his mercy and blessing were promised not only to the third and fourth generation, but to thousands of generations of those who loved him and kept his *Commandments*. And to this threat of such lasting temporal or worldly evils to such as commit Idolatry, the Gospel adds a much more severe, even a punishment in the world to come, or that state of existence which we shall enter upon when we are called out of the present; which is, that “no Idolater will have any inheritance in the kingdom of Christ, and of God;”* or in other words, will be excluded or shut out from the enjoyment of the happiness of Heaven.

I shall consider in my next, and the following Lecture, the two remaining *Commandments* of the *First Table*, or those duties which particularly relate to God, viz. The *Third Commandment* which forbids the taking of God’s Holy Name in vain; and the *Fourth* which points out the high obligation which rests upon us, strictly to observe and reverence the *Sabbath day*.

In the mean time, May God bless you, and enable you by his Divine Grace diligently to serve him and faithfully to keep *all* his *Commandments*.

* Eph. v. 5.

LECTURE. VII.

ON THE THIRD COMMANDMENT.

The next *Commandment* which the order of our Lectures requires me to comment upon is the Third: *viz.* “Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh his name in vain.”

This is a subject of the highest importance, and most particularly deserves your closest attention; because the habit of profane swearing is a vice so generally indulged and so easily acquired by youth; at first, indeed, from the influence of example in their elders, and from inconsiderateness and ignorance of its enormity in themselves; but afterwards, when established by habit, so difficult to be overcome, so vulgar, and consequently disgraceful in its exercise, and so highly criminal in the sight of God, not only from the disrespect and insult which the familiar use of his

Holy name offers to his Divine Majesty, but from the unavoidable tendency which it has to corrupt the morals and principles of our fellow creatures; and to lessen that serious and constant regard which we ought always to pay to religion and its various duties.

The first *Commandment* having provided that we should worship only the one true God, and the Second having forbidden the worshipping of him in a manner so unworthy and so dangerous as by Images; the Third, or that now more immediately before us, proceeds to direct, that we preserve a due reverence to him in our whole conversation and behaviour. “Thou shalt not take the name of the Lord thy God in vain.” That is, first; Thou shalt not swear by the name of God *falsely*. The taking of oaths in a court of justice, or to establish the truth upon important and particular occasions, is certainly not only lawful but sometimes unavoidable necessary; and is justified by the language of Scripture with respect to God himself; particularly, among many other passages, we are told by Moses in the book of Genesis, that the Angel of the Lord called unto Abraham out of Heaven, and said “By myself have I sworn,” saith the Lord, “because thou hast not withheld thine only Son from me, that in blessing I will bless thee.”*

&c. And from the declaration of St. Paul to the Hebrews, that "Oaths are allowable for confirmation and to put an end to all strife."* But the deliberately taking of a false oath is one of the most shocking crimes of which we can be guilty. For, taking an oath is declaring solemnly that we know ourselves to be in the presence of God, and calling him to witness what we speak; it is appealing to him that our words express the very truth of our hearts, and renouncing all title to his mercy if they do not. This it is to swear. Think then what it is to swear *falsely*. In other sins, men endeavour to forget God: but perjury, or false swearing, is daring and braving the Almighty to his very face; bidding him take notice of the falsehood which we utter, and do his utmost to punish it, if he can. How awfully dreadful even the idea of such blasphemous presumption! Next to false swearing, *false speaking or lying*, (whether in what we assert or declare, or what we promise) is a grievous sin, and hateful both to God and man. Though we do not formally and deliberately call our Maker to witness, yet he *is* a witness of whatsoever we do or say; and it is certainly presumptuous wickedness to utter an untruth in the presence of the God of truth. It is also very hurtful to other persons, and

* Heb. vi. 16.

very foolish with respect to ourselves. For they who will lie to conceal their faults, or effect their designs, are perpetually found out, disappointed, and ashamed, and forever after distrusted, and disbelieved even when they speak the truth. For, how can any dependence be placed upon the assurances of a person once known to be capable of telling a wilful lie?

Another very needless and always sinful use of God's holy name is, by the use of oaths in common discourse. Too many there are who fill up with them a great part of their most trifling conversation; especially if the least degree of warmth arise: then they abound with them. Now, it is impossible but that persons who are perpetually swearing, must frequently perjure themselves; but even were it *not* so, it is certainly great irreverence and an insult to Almighty God to call upon him as a witness to every slight assertion, and to connect his sacred name with the most trifling sentiments or expressions which we utter. And what makes this abominable and impious practice the more inexcusable is, that we can neither derive any advantage from it, nor experience any natural pleasure in it, its indulgence having no foundation in nature, but being always induced by the baneful and contagious influence of bad example.

Besides, it argues not only a total want of common good manners, but also of respect for religion. For who can believe in God and fear him as he ought, and yet, by the familiar use of his holy name, treat him with disrespect and contempt? The best and wisest men in all ages have always *worshipped*, not *blasphemed* their great Creator. Among many others, the great Mr. Robert Boyle never mentioned the name of God, without a considerable pause in his discourse, and the bending of his body in testimony of his respect and adoration. Our blessed Saviour Jesus Christ strictly commands us to abstain, not only from false swearing, but from swearing at all in our common conversation, either by God himself, or by any of his works, which is in effect swearing by him who is the author of them. “I say unto you,” said he, “swear not at all,” in conversation, “neither by Heaven, for it is God’s throne, nor by the Earth, for it is his footstool, but let your communication,” or conversation, “be yea, yea, or nay, nay, for whatsoever is more than that becometh evil,”* or sin. This is a rule so evidently correct, that even heathens have strictly enjoined and followed it, to the shame of too many who call themselves Christians.

Together with common swearing should be mentioned another sin, almost always joined to it; I mean

* Matt. v. 34.

that monstrous custom of cursing, in direct contradiction to all humanity, and to the express words of Scripture “ Bless and curse not.”* To wish the heaviest judgments of God, and even *eternal damnation* to a person for the slightest cause of anger, or none at all; to wish the same to ourselves if some trifling thing we are saying be not (which frequently we know to be not) true, amounts to the most desperate impiety, if people at all consider what they say: and if they do not, it is, even then thoughtlessly, impiously treating God and his laws, and the awful sanction of them with contempt, and blotting out of our minds all serious regard to subjects that will one day be found the most important and awful of all possible things. “ His delight was in cursing,” says the Psalmist, “ and it shall happen unto him; he loved not blessing, therefore shall it be far from him.”† And though we no way profane his name ourselves, yet if we entice, or make others commit perjury or falsehood, or provoke them to rash oaths or curses, or give them any temptation to blaspheme God, to speak disrespectfully or think slightly of their Maker, or his laws natural or revealed, by such behaviour also we break or violate this commandment, and rank ourselves with those, whom it expressly declares God will “ not hold guiltless;”

* Rom. xii. 14. Ps. cix. 16.

that is, according to the Hebrew manner of speaking, he will not forgive, but very severely punish.

Oh then, let us be very watchful to preserve continually such an awe of the Supreme Being upon our own minds, and, by our example, upon the minds of all those who are immediately connected with us, or with whom we associate, as may, on every occasion, effectually influence both us and them to give to God the glory due unto his name, both in our more solemn addresses to him, and in our daily words and actions. “For God is greatly to be feared in the Assembly of the Saints, or righteous, and to be had in reverence of all those who are round about him.”†

Let me intreat you, therefore, beloved youths, as you regard your own characters, the good of society, the purity of your minds, the composure of your consciences through life, and particularly at that awful hour of departure from this world, when you are about to be called upon by God himself to answer for every idle and profane word which you have uttered; and as you wish and hope for happiness in the next state of existence, which we all know will be a state of reward or punishment, abstain with the most rigid and religious caution, from the commission of this abominable and dangerous vice of profane swearing.

† Psal. lxxxix. 7

“ Let no corrupt communication proceed out of your mouth.”* Let a constant sense of God’s presence prevent your ever presuming to take his holy name in vain, and, as far as you are able, by your advice and example endeavour to reform those of your companions who may unhappily, at any time, be guilty of it. Always remembering that they who commit this great sin, which is so positively forbidden by God himself, are laying up for themselves, a store of punishment greater than we can conceive, which will most certainly be inflicted when repentance will be ineffectual, and amendment impossible. Think, Oh! *seriously* think on these important truths.

To God’s gracious protection I commit you. May the Lord bless you, and keep you, preserve you from the temptations of the Devil, the World, and the Flesh, and enable you by his Divine Grace to *say* and to *do* such things as shall be pleasing in his sight, that you may enjoy peace and happiness both now and for evermore. *Amen.*

* Eph. iv. 29.

LECTURE VIII.

ON THE FOURTH COMMANDMENT.

THE subject of my address to you this morning is that very important and necessary duty which is so positively enjoined in the *Fourth Commandment*, viz.

“Remember, that thou keep holy the Sabbath Day.”

And to beings such as we are, whose life is of so *uncertain* duration, and at best of so short continuance—who are placed here as in a school, or state of preparation for another and an eternal world, and whose happiness or misery in that world will depend upon the nature of our thoughts, words, and actions in this, surely the necessity of it must be evident. The *strictest* observance of a command which is so highly calculated to promote our comfort and happi-

ness here as rational and immortal beings, and to secure our eternal happiness *hereafter*, if properly considered, cannot but receive the approbation, and meet the most earnest wishes of every sincere Christian. Let us therefore devote a few minutes to an attentive examination of this solemn injunction of Almighty God, our infinitely good Creator, Preserver, and constant Benefactor, who could not possibly require us to do any thing which is not in the highest degree calculated for our benefit.

The general meaning of the *Commandment* is, that one day of the week should be set apart from common uses, and be *kept holy*. The particular day which the Jews were here commanded to set apart was the Seventh. The manner in which they were required to keep this day *holy*, was, by spending it in religious works; such as the worshipping of God, and devout meditation on his goodness and majesty; and by refraining from *all manner of work*, either of amusement or of business, on that day; and giving the same rest to their families, their servants, and their cattle. The reason given for choosing this particular day is here said to be in memory of the creation of the world; because God was pleased to form this great globe which we inhabit, with all its rich and wonderful variety of animals and vegetables, for our accommodation and sup-

port, not instantaneously, by a single word, which as a Being of infinite Power, he could as easily have done, but by slower degrees, in six days: and he rested on the seventh day, this work of Creation being then completed. Not that this, or any other thing could fatigue or weary him; but the expression means, that having then finished the formation of this world, he ceased from further creation with respect to it, and required men also to cease from *their* labours every *seventh* day, in memory of that fundamental article of all religion, that the heavens and earth were made, and therefore are governed, by an infinitely wise, powerful, and good Being. And thus was the *Sabbath*, which word in the Hebrew language signifies a day of *rest*, a sign, as the Scripture terms it, between God and the children of Israel, a mark to distinguish them from all worshippers of false deities: but besides this principal reason of the rest for every *seventh* day, two other reasons are mentioned in the law; that it might remind them of that deliverance from heavy bondage which God had granted them; “Remember,” said Moses to the Israelites, “that thou wast a servant in the land of Egypt, and that the Lord brought thee out thence; therefore, he commands thee to keep the Sabbath Day.”* And likewise, that their servants and

* Deut. v. 15.

cattle might not be worn out with excessive toil; "that thine ox and thine ass may rest; and the son of thine handmaid, and the stranger, may be refreshed."*

Thus were they frequently reminded of their great deliverer, who had given them that *rest*; which, contrasted with their former slavery, would naturally impress upon their minds a very lively sense of what God had done for them, and perpetuate the remembrance of him both as the Creator of the world, and the Redeemer of Israel.

Such was the state of things when our blessed Lord and Saviour Jesus Christ came into the world, as the great deliverer of the human race; when those reasons for the observance of the Sabbath, which referred only to the peculiar circumstances of the Jews were done away, as the appearance of the thing represented rendered the observance of the representation unnecessary. Their deliverance, therefore, out of Egypt by the hand of Moses, was no longer to be commemorated, for behold! a greater than Moses, even Christ, the character whom he represented, was come! The *sign* of the Covenant between God and them was no longer of any use, nor was that distinction between them and the other nations of the earth *now* necessary; because the partition wall between Jew and Gen-

* Exo. xxiii. 12.

tile was broken down; and Christ, in whom all the nations of the earth were to be blessed, and “ of whom Moses in the Law, and the Prophets did speak,”* had descended from Heaven, and put away Sin by the sacrifice of himself, to save our souls by a great deliverance. His disciples, of course, with great propriety, changed the observance of the Sabbath from the *seventh* to the *first* day of the week, in commemoration of the Resurrection of Christ on that day, which then became the great leading object of their faith, the seal of their redemption; and in thankful remembrance of it, was appointed for the time of public worship among Christians, and is therefore called by St. John *The Lord's day*, though in common language it is more usually called *Sunday*, which is indeed a heathenish term, being the day dedicated by them to the worship of the Sun; but it is figuratively so called by Christians, because on it Christ the Son of Righteousness arose, as “ a light to lighten the Gentiles, and to be the glory of his people Israel.”†

Thus as the Sabbath was before the memorial of a temporal or worldly rest, it now became the memorial of a spiritual deliverance, of a restoration from a state of sin and spiritual slavery, to the glorious liber-

* John i. 45. † Luke ii. 32.

ty of the sons of God; of a title of admission into the heavenly Canaan, that promised *rest*, that incorruptible inheritance of the just; while at the same time the general objects of the Jewish Sabbath were as effectually embraced. Of the Creation, it was still as much a memorial as it had ever been: for, though the day was not precisely the same, it was still one day in seven, and therefore equally commemorative of *that*, while it also commemorated another object more immediately referring to the Christian state. The rest from worldly pursuits, and the consequent leisure which it affords for devotional exercises and religious duties, the figurative representation of a future life, and the ease and refreshment of the inferior animals employed in our service, are equally well effected by it *now*, as under the former institution.

Such being the nature of the Sabbath, or *Lord's Day*, its importance and its usefulness must be very evident to you. As a day of rest it is intended to take us out of the hurry and temptations of the world, and lead us to that retirement where our minds, composed and undisturbed, may be able to converse, as it were, with God, and to contemplate spiritual objects; for it would be of little use to have a day set apart for religious purposes, in remembrance that the world was made by God and redeemed by Christ;

ortorepresent the Sabbath, or the rest of a future state, unless the mind be directed by it to the objects it has respect to; and be led by the recollection of them to such devout reflections, pious resolutions, and heavenly dispositions, as the appointment of the Sabbath was intended to cultivate. Not that religious exercises are to be wholly neglected on other days; particularly our morning and evening sacrifice of prayer and praise; but that that day be regularly and altogether devoted to the service of God, and the salvation of our immortal souls. It is, therefore, our bounden duty and service to dedicate it to God, to public and private acts of piety and devotion.

Every opportunity of public worship and instruction we should certainly embrace; the intermediate parts of the day we should employ in recollecting and meditating upon what we have heard; in reading diligently the Holy Scriptures, and other books of moral and divine instruction; in private prayer to God, beseeching his blessings and imploring his grace; in reviewing the actions of the past week; in forming such good resolutions, and cultivating such dispositions as will promote our advancement in piety; and, by giving the influence of our good example to those who may know and observe us.

Such is the way to “ hallow the Sabbath, as the Lord our God hath commanded us:” and any other way of passing it, unless constrained by sickness, is certainly a wilful profanation of it.

Take heed, therefore, my young friends, take heed to your ways, and suffer not the influence of bad example, the pleasures of the world, or the delusive and fatal charms of idleness, to tempt you to disobey this solemn and positive command. Reflect upon the inestimable advantages resulting from the proper observance of it; that a due sense of the necessity and importance of Religion, of our dependance upon and obligation to our Heavenly Father, and of the awfulness of an approaching judgment and eternity is thereby kept alive in the mind; by which our good resolutions are strengthened, our minds prepared to meet the various occurrences of this transitory life, as becometh Christians, and rational beings; as those who are sensible that they must give an account; and that it keeps up, as it were, a constant intercourse with our Almighty Creator, and Divine Redeemer who will ere long be our Judge, and reward or punish us according to the deeds done in the body. Consider, on the other hand, the inevitable evil which must arise from the neglect or profanation of that holy day. That you must thereby incur the displeasure of him who

commanded you to hallow the Seventh Day; that you will soon, by neglecting its proper observance, become accustomed to neglect that most important duty of self-examination; that a sense of your dependence upon God, and accountability to him, will gradually wear out of the mind; and, that naturally advancing from the *omission* of duty to the *commission* of sin, you will rapidly go on to destruction and misery, both in this world and the next. It is well known that many of the most atrocious criminals who have suffered death as a punishment for their crimes against society, have, in their last moments declared, that the beginning of their wicked and fatal course was the neglect and profanation of the Lord's Day. And indeed, if we wilfully disobey so positive a command of God, how can we expect his blessing and the influence of his divine grace to purify and to amend our hearts?

Let it therefore be your constant endeavour to observe this day as the Lord your God hath commanded you. Let nothing but sickness prevent your uniform attendance to worship him in his holy Temple; and employ the intermediate hours of the day in reading the Holy Scriptures, in raising your hearts by private prayer and praise to God for his various blessings, in devout meditation, and in serious, innocent, and sober conversation. Thus will the Lord's Day prove

to you a delight, and the discharge of its duties your greatest comfort and satisfaction. Thus will you assuredly grow in grace, and in favour both with God and man, as you grow in age. Thus will you be prepared for Death and Judgment, and finally be admitted as good and faithful servants into the kingdom of Heaven.

Let us Pray.

O God! who declarest thy Almighty power chiefly in showing mercy and pity, mercifully grant unto us such a measure of thy grace, that we, running the way of thy *Commandments*, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, though Jesus Christ our Lord.
Amen.

LECTURE IX.

ON THE FIFTH AND FOLLOWING COMMANDMENTS.

I PROCEED now to explain and recommend to your most serious attention, the Laws of the Second Table, or those which relate to the duties which we owe to our fellow creatures.

The first *Commandment* of the *Second Table*, or the *fifth*, according to the general mode of numbering them is,

“Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.”

This promise of long life as the reward of obedience, though particularly addressed to the Jews, and referring to the land of Canaan, which was to them the promised land of rest and comfort, and which after their deliverance from Egyptian bondage, and journeying through the wilderness forty years, they took possession of, as the promised reward; though at that time, and from its very nature, applicable only to the Jews, very strikingly implies, that

the *Commandment* enjoins the discharge of a duty of the highest importance in the sight of God; and which will ever be attended with his blessing. Indeed it is the only *Commandment* to which the promise of reward is added, as an encouragement or inducement strictly to fulfil it. And it is a *Commandment* which should be particularly attended to by you, my young friends, as you are now more immediately under the guidance and protection of your parents, whose happiness and comfort through life, you may very much promote or interrupt, according as you comply with or disobey their requests and injunctions; and if you consider but a moment, that they can have no views or wishes with respect to you, but such as may tend to *your* advantage and happiness—that their affection for you, their experience and knowledge of the world, particularly qualify them to guide, advise, and direct you—that during the helpless period of infancy and early life, when you were incapable of providing for, or protecting yourselves, they watched over you with the most anxious and tender care, and have conducted you so far on the journey of human life,—that they provide not only food and clothing for your bodies, but are anxious to improve and polish your minds by EDUCATION, that you may be prepared to enter into society as men of respect-

ability and usefulness, and thereby be the prop and comfort of their declining years; when, I say you consider these powerful inducements to an affectionate and respectful submission to your parents' authority, you must be convinced of the propriety, duty, and necessity of always honouring and obeying them with readiness, with cheerfulness, and with fidelity.

The general duty, then, enjoined by this *Commandment*, is, that all persons honour, obey, esteem, and love their parents; that they support, relieve, and succour them in age or distress; bear with their infirmities; supply, if possible, their wants; and be deficient in no act of grateful attention and kindness which it is in their power in any part of their lives to pay them. "Honour thy parent," saith Solomon, "and forsake him not," &c. And though this *Commandment* mentions but one kind of superior, "Honour thy *Father* and *Mother*," yet its spirit, or obligation applies to all the different classes of inferiors to their superiors, throughout society; because this first and greatest relation to our natural parents is the foundation of all social duties, both civil and sacred—To our *civil* parents, the persons who are vested with the authority of governing the people, of enforcing the administration of the laws, and to whom the Gospel requires us to be subject and obedient, as unto

“powers which are ordained of God”*—To our parents in *sacred* things, the Ministers of the Gospel, whom we are required to “esteem very highly in love, for their works’ sake,”† and to obey in all things which they show to be our duty—To masters, servants owe fidelity, diligence, and subjection; and to our superiors of any other kind, whether in age or circumstances, such respect and honour, as the nature of their relation to us, and the reason of the thing require.

The remaining *Commandments* are so simple, clear, and positive, as to require little or no comment.

The *Sixth Commandment*, “Thou shalt do no murder,” shows us our duty with respect to the preservation of our own life, and the lives of our fellow mortals. Murder is taking away a person’s life with design, and without authority: and is the greatest crime we can commit (towards one another), because it is not to be remedied when once committed; and therefore the Gospel forbids not only murder itself, but all actions, passions, and affections which tend towards it, or may be the means of occasioning it. All hatred, variance, strife, malice, and revenge are ranked among those things which will exclude men from the Kingdom of Heaven; because they lead to

*Rom. xiii. 1.

†Thes. v. 12

the commission of such acts as are injurious to man, and offensive to God.

Under the prohibition of this *Commandment* is to be included a species of murder of the most atrocious kind: *viz.* SUICIDE or self-murder: and this, perhaps, more frequently occurs in society than the commission of murder upon others. And though the latter can in no respect be palliated or justified, the former appears to possess the highest possible degree of turpitude, as being a more deliberate and impious outrage against the providence and administration of God. A man in the frenzy of rage or resentment may commit an act of violence against another, which in the calmer moments of reflection he would reprobate and deplore. Whereas, absolutely to refuse to comply with the dispensations of Providence; to extinguish that life which God thought proper to give; to defy, as it were, his Omnipotence; to resist his Wisdom, and boldly to rush into his immediate presence, under a refusal to comply with his will, or that arrangement of circumstances which he has thought proper to ordain as a trial of our faith and resignation; and to preclude, at the same time, thereby all possibility of repentance for so impious an act of disobedience, is certainly a most heinous violation of this precept of the Decalogue, and cannot fail to incur

the highest displeasure of the Deity, and the punishment consequent thereupon.

Another species of murder which should be considered as under the prohibition of this *commandment*, is that which frequently occurs from the shocking and savage practice of DUELLING—a practice hostile to the laws of God and man; as it involves the voluntary disposal of our own lives, and the intended extinction of that of others. This practice is peculiarly disgraceful to, and criminal in persons professing Christianity, being diametrically opposed to the general tenor of that religion, and to many of its most positive precepts. We are commanded “to let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from us, with all malice.”* To “forgive men their trespasses;”† To “love our enemies;”‡ To “recompense no man evil for evil;”§ “Being reviled, to bless;”|| To “be kind one to another, tender hearted, forgiving one another;”¶ with many more of similar import.

As the sixth *Commandment* tends to guard our neighbour’s person, so the *Seventh*, “Thou shalt not commit adultery,” proceeds to guard his tenderest

* Eph. iv. 31.

† Mark xi. 25. 26.

‡ Matt. v. 44.

§ Rom. xii. 17.

|| Luke vi. 28.

¶ Eph. iv. 32.

and closest connexion in the person of a husband or wife.

As marriage is the closest and most lasting of all human connexions, so the interruption of that harmony and affection which should subsist between a man and his wife, being broken in upon and destroyed by the commission of adultery, its mischief being of the most serious and fatal kind, and involving the most dreadful consequences, is justly considered to be an act in the highest degree criminal in the sight of God.

The *Eighth Commandment*, “Thou shalt not steal,” commands us not to injure our neighbour in his property; and that, not only by taking it from him, *without his knowledge*, which is properly *theft or stealing*, but by depriving him of it unjustly, by *violence* or *fraud*. All deceit in trade, with regard either to the value, or price of what is sold—all extortion, under pretence of *power, authority, or law*—all advantages taken from the *necessities* of others—all refusals to pay just debts—and all methods of detaining from others what they have a right to demand—all those ways by which we either gain from others more than we ought in justice and equity to have, or keep from them what they have a right to, are as injurious to our neighbour, and as offensive to God, as *theft* itself: and

therefore, in order to prevent this, our blessed Lord has given us an infallible rule to direct us in all these cases, and under all such temptations, which is, to “*do to others on all occasions the same thing which we might justly require, or would wish them to do unto us, if we were in their circumstances and they in ours.*”

The *Ninth Commandment*, “Thou shalt not bear false witness against thy neighbour,” is particularly and closely connected with every one of the four which immediately precede, or go before it, for neither our duties to our superiors, to our inferiors, nor to our equals, could be practised, if they were left exposed to the injuries of a false or lying tongue.

This *Commandment* not only forbids the giving of a false evidence against our neighbour in a court of Justice, but the shameful and disgraceful practice of lying upon any occasion, however trifling in itself. This, my young friends, is a most dreadful vice, and one which, I am sorry to say, is frequently committed by persons of your age. I trust, however, that you will have more regard both for your own characters among men, and for the approbation of your Heavenly Father, who not only knoweth all your thoughts and seeth all your actions, but *heareth your words*, and will reward or punish you accordingly here or

hereafter—you will, I trust, have more regard for God, for your fellow creatures, and for yourselves, than ever to be guilty of so wicked and scandalous a practice. All liars when found out (and that is always the case at some period or other) are despised and hated. “The lip of truth,” saith Solomon, “shall be established forever, but a lying tongue is but for a moment.”* Beware, therefore, of the first temptation to, or beginning of, so great as in; for, if at all indulged, it will soon grow upon you, and certainly bring you to shame and punishment here, and occasion misery and ruin hereafter; for, “into Heaven,” saith St. John, “shall in nowise enter whosoever speaketh or maketh a lie.”† “Lying lips are an abomination to the Lord, but they who deal truly” on all occasions, or speak the truth, “are his delight.”‡

The Tenth and last *Commandment*, by forbidding us to covet, or desire *any thing* that is our neighbour's, absolutely condemns all unjust attempts to deprive him of what he possesses.

God is the author and giver of all things, and he requires us to be content with what his providence allots us. He is infinitely wise, as well as infinitely good, and best knows what circumstances are suited to our

* Prov. xii. 19. † Rev. xxi. 27. ‡ Prov. xii. 22.

characters and dispositions. If he has given us much, our obligation is greater to provide for the poor, and perform generous actions—if we have little, we should submit to his will, and be content with that little; knowing that this life continueth but a little while—that where much is given, much will be required of us—and that we must give an account in the great and awful day of Judgment, of the talents committed to our care.

These are the *Commandments* which God gave to the Jews, and which are equally binding upon us Christians, as they contain the declaration of our duty to God, and our duty towards our neighbour: and hence you very properly say in your Catechism, that you learn from them, or are taught by them, those two great branches of your duty. That your “duty towards God is to believe in him,” &c. (see *Catechism*) and that your duty towards your neighbour is, “to love him as yourself,” &c. (see *Catechism*.)

To this code of moral law given to the Jews, the son of God himself, when he appeared upon earth, added *another Commandment*, expressly indicative of the benevolent genius of that Religion or divine Revelation which he communicated, the leading character of which is LOVE.—“A new *Commandment*,” said he, “I give unto you, that ye love one another;

by this shall all men know that ye are my disciples, if ye have love one to another.”* The great duty of a Christian, therefore, is to qualify himself for admission into the Kingdom of Heaven, by the strict and uniform observance not only of all the precepts of the Jewish moral law, but to regulate his thoughts, words, and actions, by *the new commandment*, given by the great Captain of our Salvation, Jesus Christ: and in imitation of him, to embrace, in one wide wish of universal benevolence, the whole human race; invariably to act towards our fellow creatures, as we would wish them to act towards us, under an exchange of situation with them; and uniformly to obey this injunction of the holy Apostle “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God, for Christ’s sake, hath forgiven you.”†

These short rules of life should be ever present to your minds, and be made the governing principles of your conduct. You should, therefore, earnestly pray, that it would please God to have mercy upon you, and to write, as it were, all these his laws upon

* John xiii. 34 35. † Eph. iv. 31, 32.

your hearts, that you may obtain his favour and blessing; to promote your comfort and happiness both in this world and (which is of infinitely more importance) in that to which we are all hastening, where our condition will be happy or miserable, according as we have obeyed or disobeyed the *Commandments* or *Laws of God* here upon earth, where we are placed by him for a few short, yet uncertain years, in a state of trial, with the clearest information of our duty, and the means of obtaining eternal life and happiness hereafter.

“Fear God,” therefore, “and keep his *Commandments*, for that is the whole duty of man. For God will bring every work into judgment, and every secret thing, whether it be good, or whether it be evil.”*

Let us pray.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies in the ways of thy laws, and in the works of thy *Commandments*, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ.

Amen.

* Eccles. xii. 13, 14.

LECTURE X.

ON THE LORD'S PRAYER.

THE order of our Catechism, and of the Lectures which have corresponded thereto, has now brought us to that most expressive and sublime composition, *The Lord's Prayer*: and it is very properly introduced into *this* part of the Catechism. For, having been previously instructed in the nature, or principles of the Christian Faith, and being taught by the promises made in your behalf at Baptism, by your Sponsors, as well as, by the Ten Commandments, what you ought as Christians to *believe*, what you ought to *avoid*, and what you ought to *do*, you must be convinced, that the duties which God, our almighty Creator enjoins on *us*, his rational, dependent, and accountable creatures, are not only very

important, but very extensive. And that, therefore the utmost and most constant exertion and diligence are necessary on our parts, in order to discharge these various duties so as to render ourselves in any degree acceptable to God, or worthy of his divine favour.

The natural corruption or depravity of the human heart, the violence of our passions, which are constantly urging us to the commission of evil, and the weakness of our best resolutions against such powerful opposition, render some extraordinary spiritual assistance necessary, in order to support and comfort us during our pilgrimage through this world. Our best efforts are so feeble that they require some preternatural aid to enable us to go on in our christian course of virtue and of piety, conquering our evil propensities or desires, and purifying our hearts to such a degree of excellence as will qualify us, through the merits and intercession of our blessed Saviour Jesus Christ, for admission into the Kingdom of Heaven, and association there with Saints and Angels. This assistance has been mercifully offered to us in the influence of the Holy Ghost, or Holy Spirit of God, upon our hearts: but, as we are created free agents, or possessed of the power of refusing or following good or evil, this heavenly assistance must be solicited, or asked for, by us, before

we can enjoy its benefit. “Ask,” says our divine Instructor, “and ye shall have; seek, and ye shall find; knock,” as it were at the gate of Heaven “and it shall be opened unto you.”*

Hence arises the great duty of *Prayer*; by which is meant the raising up, or addressing of our thoughts and desires to God as the Author and Giver of all good. And that we are permitted and enabled to do this is certainly a very high privilege, or advantage. That such sinful, unworthy creatures as *we* are, should be permitted to approach in spirit, the majesty of the infinitely perfect God, the source of purity and perfection, the Creator and Governor of the Universe, is a blessing and consolation which one would suppose every human being who has had the advantage of religious instruction, would gladly avail himself of and embrace. Our blessed Saviour, therefore, hath left us a form of Prayer (which is on that account called the Lord’s Prayer) containing the substance of all other Prayers, and which is to serve as a model, or pattern for us in forming our petitions to God. “Lord,” said his disciples to him, when he was upon earth, “teach us to pray.”† In compliance with which request, he dictated to them this address:

* Matt. vii. 7.

† Luke. xi. 1.

“ Our Father who art in heaven,” &c. This Prayer is itself so clear and intelligible, as to require no explanation; being accommodated to the plainest and most unimproved understanding: I shall, however, in order to impress it more forcibly upon your minds, comment a little upon the several parts of it.

It begins with the endearing and affectionate appellation of

“ *Our Father*, who art in heaven:” in which few words are contained the chief reasons for which we ought to pray to God, and to him only; and the *dispositions* with which we ought to discharge this duty. He is our *Father*, as “ having created all things, and made us,” in particular, “ and not we ourselves;”† He is our Father, as having preserved and supported us with a *paternal affection*; since it is by him “ that we have been holden up,” or supported, “ ever since we were born;”‡ it is he “ who hath fed,” (or supplied us with sustenance) “ all our lives long unto this day.”§ And he is our *Father* in a more particular manner, as Christians, since in the language of the Apostle, “ he hath begotten us again to a lively hope,” (of immortality and eternal happiness) “ by the Resurrection of Jesus Christ from the dead,”|| and has by him

† Psal. c. 2. ‡ Psal. lxxi. 6. § Gen. xlviii. 15. || 1 Pet. xi. 3

called us to be, by adoption, the “ sons of God,”* and made us meet to be “ partakers of the inheritance with the Saints in Light.”† So that the words *Our Father* express, not only the absolute authority, but the unspeakable goodness of God; and the following, “ who art in Heaven,” acknowledge his glory and power. By his being in Heaven, is not meant his being *confined* to that place, but displaying his glory there in the most conspicuous manner. He is *present* in all places as well as there. “ The eyes of the Lord,” (saith Solomon, the wisest of men) “ are in every place, beholding the evil and the good;”‡ but he has chosen Heaven to be his Throne, where he more particularly displays his glory to blessed and purified Spirits; where he receives the adorations of Angels and Archangels; where our blessed Lord resides as our Mediator, till the dissolution of all things: and where his faithful servants among men shall be eternally and perfectly happy in the knowledge and enjoyment of his perfections. So that we should address him with *awe* and *reverence* as the Majesty of Heaven; and with hope, trust, and confidence, as the Almighty *Father*, who hath created, preserved, and redeemed us.

* 1 John, iii. 1.

† Col. i. 12.

‡ Prov. xv. 3.

The Petition which immediately follows, is, “Hallowed be thy name.”

The name of God, means here, God himself: and to hallow his name, signifies to think of him as a Holy Being, and behave towards him accordingly—or, in other words, to pray that it would please God to extend the knowledge of himself, the only true God, to all mankind; that every mouth may confess, and every tongue adore and praise him; and that it would please him to assist and enable us, to whom he has vouchsafed that knowledge, ever to retain awful and just sentiments of his Divine Majesty; to treat whatever is immediately connected with him, his Word, his Sacraments, his Ministers, his Temple, with the attention and respect which are due to them, on account of that relation: and that we may indulge ourselves in nothing either in thought, word, or deed, which may blaspheme or profane, or by our bad example tempt others to profane or blaspheme, instead of sanctifying that Holy Name, by which we are called the sons of God. This is the way, and the only way possible for us truly to honour him, and to be truly good and happy; happy in ourselves, and in each other; in the present world, and in that which is to come.

How shocking, how impious, how daring a violation of this positive command of Almighty God, is committed by those inconsiderate, unprincipled mortals, who presume to insult the Majesty of Heaven, and blaspheme the sacred name of their Divine Creator, by *profane swearing*, either when under the influence of passion, or in familiar conversation; frequently imprecating the vengeance of Omnipotence, and swearing by 'The Most High God, upon the most trivial occasions!

Beware, I beseech you, of this heinous crime. Be not seduced by evil example: but wisely, resolutely, piously, determine never to mention the name of God, but with the most profound reverence and awe.*

The next Petition is,

“Thy Kingdom come;” where by *God's Kingdom* is chiefly meant, the Gospel of Christ, or the profession of that Holy Religion which is taught us by his blessed Son in the Gospel. God indeed does and must forever reign with absolute and supreme authority as Lord and Governour of every thing that he has made; and “he hath created all things, and for his pleasure they are, and were created.”† We

* For a fuller discussion of this subject, see Lecture on 3d *Commandment*, page 80.

† Rev. iv. 11.

must, therefore, be understood, in this petition, to pray for the coming of his Kingdom, as it signifies his reigning in the minds and hearts of those who profess his Gospel; in which sense, his kingdom neither is, nor ever will be, *fully* come; till the final consummation of all things. As then we pray in the former petition, that God may be duly honoured and obeyed *in general*, we here pray that this honour may be paid to him by the profession and practice of his true religion, agreeably to the knowledge imparted, and the precepts contained in the last Revelation of himself and his divine will to man; that it would please him to extend the knowledge of his Gospel to all the world; that “the earth may be filled with the knowledge of it, as the waters cover the seas.”* We pray that it would please him to recal his ancient and chosen people (the Jews), as well as the Heathen, to his true Faith, so that the whole world “may become one fold, under one Shepherd, Jesus Christ our Lord;”† that all the kingdoms of the world may become the Kingdoms of the Lord (in belief and practice) and of his Christ.”‡ And with regard to us, who already do, or those who hereafter shall, profess

* Heb. ii. 14. † Collect for Good Friday. ‡ Rev. xi. 15.

his Gospel, we pray, that he may reign in the heart, as well as in the mouth of every member of his Church throughout the world, that “all who profess, and call themselves Christians, may be led into the way of truth, and hold the Faith in unity of Spirit in the bond of peace, and in righteousness of life;”* and that when he shall thus have fully established his spiritual Kingdom upon earth, it would please him to hasten the coming of his eternal Kingdom in Heaven, that “we, and all those who shall have departed this life in the true Faith of his holy name, may have our perfect consummation and bliss both in body and soul, in his eternal and everlasting glory,”† when “the righteous shall shine forth, as the Sun, in the Kingdom of their Heavenly Father;”‡ even that kingdom which was prepared for them from the foundation of the world, “and shall reign with him in it forever and ever.”§

That this may be our happy case, may God, of his infinite mercy grant, through the merits and intercession of his blessed Son Jesus Christ, our Divine Mediator; to whom, with the Father, and the Holy

* Prayer for all conditions of men.

† Prayer in Burial service. ‡ Matt: 13. 43. § Rev. xxii. 5.

Ghost be ascribed, as most justly due, all might, majesty, adoration, and praise, henceforth and forever!

Amen.

The remaining Petitions of this admirable Prayer, I shall consider in my next Lecture.

LECTURE XI.

ON THE LORD'S PRAYER.

THE consideration of the two first Petitions in the Lord's Prayer formed the substance of my last address to you: I now beg your attention to such observations as I shall offer upon those which follow; the first of which is,

“Thy will be done on earth as it is in Heaven.”

By this portion of the Prayer we are reminded of the terms upon which we are to obtain admission into the Kingdom of Heaven: *viz.*—obedience to the will of God, or, in other words, as we pray in the *first* petition that all men may truly know God and his attributes, and truly worship and honour him; and in the *second* that all may profess his true religion, and finally reap the rewards of it; so in this *third*, our petition

is, that all may act conformably to that knowledge and that profession, by approaching as near as may be to the practice of the “heavenly hosts,” those ministers of God “who in all things do his pleasure.”* Not that we here pray to be enabled to arrive at their perfection here upon earth; this our present state and infirmities will not permit: but we desire to be brought as near to it as our faculties and capacities, aided by Divine Grace, can advance us. As they readily, constantly, and cheerfully, execute his commands, so we pray that we may be enabled to imitate those dispositions, and transcribe that readiness, constancy, and cheerfulness, into our own practice; well knowing that not “every one who merely saith unto Christ, Lord! Lord!” or professes to believe his Gospel “shall enter into the Kingdom of Heaven, but he who doeth the will of his Father who is in Heaven,”† or, in other words, who obeyeth his *Commandments*. Now, the will of God consists in these two things: 1st, That we perform faithfully what he hath commanded us: 2dly, That we submit with pious resignation to every dispensation of his Providence.

“Thy will be done.”

As God is infinitely just and wise, so also is he infinitely good: he desireth not the death of a sinner,

* Psl. ciii. 21.

† Matt. vii. 21.

but that all men should be converted to the practice of true holiness, and thereby be qualified for the enjoyment of eternal happiness in Heaven. His laws are all, therefore, calculated for our benefit, and consequently for his glory; and are all laid down in the Gospel, in terms so clear and express that they cannot be mistaken. They constitute his *written* will; and his *providential* will is no less clear and intelligible. Hence to do the will of God, is in its *second* sense to bear with patient submission, the unavoidable evils of life, firmly believing that they must be meant for our benefit: otherwise, that God who loves us with paternal tenderness, who hath commanded us to call him "Our Father," and hath repeatedly declared, that the possession of real, perfect, eternal happiness, is the end for which we were created, would certainly never permit them to befall us. Afflictions, my young friends, are blessings in disguise, sent to draw off our affections from the things of this world, and to show us their inability to make us truly happy; thereby to fix our affections on things above, even on Heaven, where alone true joys are to be found. "God dealeth with us as with sons, for what son is he whom the father chasteneth not;"* "and though no chastening" saith the apostle Paul, "for the present seemeth to be joyous

* Heb. xii. 7.

but grievous, nevertheless afterwards it worketh the peaceable fruits of righteousness to those who are exercised thereby.”* (*i. e.*) to those who receive it without murmuring, and rightly consider the end of its infliction.

The next petition is,

“ Give us this day,” or, day by day “ our daily bread;” by which, if the words be taken in a literal sense, is meant whatsoever is necessary towards the support of our existence here, and our comfortable accommodation in that state or condition of life, in which it hath pleased God to place us. Thus understood, the daily use of this petition should excite in us a constant sense of our dependence upon, and a lively and pious trust in, our Heavenly Father, that “ God who hath fed us all our lives long unto this day.”† And this sense of want in ourselves which calls for a supply of daily bread, ought to lead us to perform acts of kindness and charity to our fellow men, who, possessing the same nature and wants as we, may not have been blessed by Providence with so large a provision for their support. We are also reminded by it of the shortness and uncertainty of human life; that we are but creatures of a day, and that the Author of our existence hath not permitted us to ask for provision

* Heb. xii. 11.

† Gen. xlviii. 15.

but from day to day, lest we should forget that we are mortal, and make no provision for that future and eternal state of existence to which we are all hastening. When, therefore, we feel the necessity of providing for this frail, and perishing body, we should recollect the infinitely greater necessity of providing sustenance for the soul; and pray that God would give us not only temporal, but spiritual bread, that bread of life, that blessed influence of his Holy Spirit which he hath promised to give to all who ask it, and which alone is able to nourish us unto all goodness and enable us so to do his will in this life, that we may finally attain his heavenly promises.

This interpretation of the petition is, by some of the Fathers, or primitive ecclesiastical writers,* and many learned modern commentators, supposed to be its true meaning. "It may be observed," says Dr. Vicesimus Knox in his *Considerations on the Lord's Supper*, "that the bread prayed for in the Lord's Prayer is the bread which Christ speaks of when he says, 'I am the bread of life;'+ and signifies that divine influence on the soul of man which feeds and sustains the Christian life, Give us this day the BREAD OF

* Jerome, Athanasius, Cyril of Alexandria, Cyprian, Tertullian, Augustin, and many others.

+ John. vi. 48.

LIFE, the bread necessary to our spiritual existence: (*i. e.*) vouchsafe unto us nourishment to our souls, the influence of the Holy Spirit; without which, though our animal part may vegetate, we are assured by thy Son our Saviour, there is no life in us; none of that life which assimilates us to the divine, and through thy mercy will conduct us to life eternal. Therefore we beseech thee to feed us with such food, this day and every day.

“ It appears to me,” continues Dr. Knox, “ that this mode of interpretation adds greatly to the sublimity and significancy of the Lord’s Prayer.”

Bishop Pearce, in his remarks on this passage, says, “ The sense given to the words *daily bread* by Athanasius and Jerome seems to be the more probable, because no other part of this Prayer has any relation to a *bodily* want, and this sense of the word comes most naturally after the other petitions.”

I think, therefore, it would be proper to attach both these interpretations to the Petition; thus, “ Give us this day our daily bread,” *spiritual* as well as *material*.

By the next Petition, “ Forgive us our trespasses as we forgive those who trespass against us,” we are taught to ask forgiveness of our sins, only on this condition, that we forgive all others who have injured,

or trespassed against us. Not that we are to beg forgiveness of our sins with respect to their extent and degree, only as we forgive others, for that would be putting *finite* upon a level with *infinite*—but the condition is to be understood as to our *sincerity*: forgive us our trespasses with the same sincerity, or forbearance of wrath and punishment, as we forgive those who trespass against us: and in no other way are we permitted by the Gospel to expect it; “for,” said our blessed Saviour to the multitude, immediately after dictating to them the prayer we are considering, “if ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses;”* “forgive, therefore, and ye shall be forgiven.”†

This forgiveness, however, does not imply a tame submission to every insult and injury which is offered to us: it does not prevent the just punishments of the law upon offenders against the peace and happiness of society; or of individuals against the unreasonable or improper conduct of those who trespass upon the principles of morality, decency, and good order. God is a God of justice as well as mercy; and anger founded on justice, differs widely from that which arises only from the violence of passion: the one is guided by reason, the other guided by the unbounded freedom of

* Matt. vi. 15. † Luke vi. 37.

an impetuous temper. “Be ye angry,” saith St. Paul, “and sin not.”* We may justly be offended at the fault of another, but should never entertain personal hatred, or attempt to punish an offence in a way that is inconsistent with sound reason, or the spirit and precepts of the Gospel.

The Sixth and last Petition is,

“And lead us not into temptation but deliver us from evil,” which means our desire that it would please our Heavenly Father, either to order things so by his good providence, as not to permit us to fall into great temptations, or trials of our virtue, or spiritual strength; or else to enable us by his holy Spirit to overcome them, and thereby deliver us from all the wiles and snares of the Devil, the deceits of the World, and the lusts of the Flesh, or, the evil propensities of our corrupt and fallen nature; from the dreadful evil of wilfully transgressing his *Commandments*, and consequently from the miseries of those temporal and eternal punishments which are due to such transgressions.

This excellent Prayer very properly concludes with an acknowledgment or confession of our belief in those divine attributes or properties of God, on which all our prayers should be founded. “For thine is the Kingdom, the Power, and the Glory forever

* Eph. iv. 26.

and ever. *Amen.*” His is the *Kingdom* or government over all the wide-extended Universe; he alone has a sovereign right and authority to dispose of us, and of what we have, as he pleases; and therefore we address ourselves in prayer to him. He alone can hear the words of our lips, and look into the thoughts of our hearts at all times, and in all places; and he alone has power, in all possible cases, to grant us what we ask. To him alone is due the honour and glory of whatever we are, or have, or do; and therefore, to him must be given all praise and thanksgiving for the same; for his power reacheth, and his glory extendeth from everlasting to everlasting.

The word *Amen*, which signifies *so be it*, is added to this and our other prayers, to signify that we sincerely and heartily wish the accomplishment of those things which we have asked for, if God in his infinite wisdom should see that they are fit and proper for us.

Upon the whole then, it will, I trust, be evident to you, that the meaning of this Prayer is properly explained by the Church in her clear and comprehensive answer to the next question in the Catechism; *viz.* “What desirest thou of God in this Prayer?” Wherein it is declared in the beginning, that we acknowledge our Heavenly Father to be “our Lord God the

giver of all goodness;" and, in the first three petitions we desire him to " send his grace unto us and to all people, that we may worship him, serve him, and obey him as we ought to do." In the fourth petition, we " pray unto God to give us all things which are needful both for our souls and bodies;" in the fifth and sixth " that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us from all dangers, both of soul and body," which may lead us into sin; or, in other words, " that he would keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death." And lastly, by adding this word *Amen* we declare our trust, " that he will of his mercy and goodness, through the mediation, and for the sake of our Lord Jesus Christ," do what we ask, in case it be really for our good, of which he only is the proper Judge: and we therefore use this word as implying both our own sincerity in offering up our prayers, and our submissive dependance upon him to grant them.

Such, my young friends, is the extensive and forcible meaning of this comprehensive form of Prayer; which being dictated by the Divine Author of our Holy Religion, should certainly be held in the highest estimation by us, as superior to all other Prayers. Hence, it is generally used by Christians as the con-

clusion, or summing up of all their addresses to the Deity. And when you consider that Prayer is the immediate channel or means by which we have the privilege of supporting an intercourse with the great and Almighty Author of our being, who hath pointed it out as the way for our obtaining both temporal blessings, and Divine Grace to enable us to purify ourselves in this world, (this state of trial or discipline), that we may be fitted for admission into the Kingdom of Heaven—when, I say, you consider the great objects for which Prayer was appointed, and by which we are to be made wise unto salvation, I trust you will make it the daily and constant exercise of your lives. “Pray without ceasing,”* says the apostle; that is, without suffering the pursuits and false pleasures of this world to divert your attention from the interests of your immortal souls.

“Prayer ardent,” says the pious and sublime Dr. Young—

“Prayer ardent opens Heaven, lets down a stream

“Of glory on the consecrated hour

“Of man in audience with the Deity.”

NIGHT THOUGHTS, B. 8.

* 1 Thes. v. 17.

And how delightful the employment, how sublime, how rapturous the intercourse, how inestimable the privilege to hold high converse with our God; to anticipate the homage of Heaven; to experience the seraphic comfort of true, of ardent devotion; to escape, as it were, from the fetters of humanity, and to soar on the wings of Faith, Hope, and holy Joy, up to the very Throne of God, and to unite with Angels and Archangels, and “all the sanctities of Heaven,” in praising and adoring the Great Supreme!

Hence, in every part both of the Old and New Testament, the great duty, comfort, and advantage of Prayer is strikingly inculcated. Let it then be diligently attended to, and earnestly pursued by you, and you will assuredly find that “rest unto your souls,”* which it was the great object of Christ’s descent upon earth to procure for us, and to administer to us.

Let us pray.

O Almighty God, who hast promised to hear the petitions of those who ask in thy Son’s name, we beseech thee mercifully to incline thine ears to the prayers and supplications which we offer unto thee: and grant, that those things which we have faithfully

* Matt. 11. 28

asked according to thy will, may be effectually obtained, to the relief of our necessities, and the setting forth of thy glory, through Jesus Christ our Lord.

Amen.

LECTURE XII.

ON THE SACRAMENT OF BAPTISM.

THE principal duties which we owe to God, to our neighbour, and to ourselves, having been explained to you in the former part of the Catechism, (particularly in the Creed, the Lord's Prayer, and the Ten Commandments), our Church concludes that admirable form of sound words, by instructing you in the nature of those two important means of obtaining Divine Grace, which Christ hath most positively enjoined on all the professors of his Holy Religion. These are the two Sacraments of our Church—*Baptism* and *The Lord's Supper*. And inasmuch as these two ordinances were instituted immediately by our blessed Saviour, for the comfort and advantage of his disciples, to the end of the world, our obligation to conform to them is of the most serious and unquestionable nature. He hath not burdened his religion with

many ceremonies; *these two* being all which can be proved by Scripture to be of divine appointment. Hence our Church, in answer to the question "How many Sacraments hath Christ ordained in his Church?" says, "Two *only* as generally necessary to Salvation: that is to say, Baptism, and the Supper of the Lord." They are said to be *generally* necessary to Salvation, because they are necessary to those, and to *those only*, who have it in their power to partake of them. Not that our blessed Lord, who will judge the world in equity, will condemn all the Heathen, or others who have never heard of his name, for not partaking of those Sacraments which never came to their knowledge, or that he will condemn innocent children who die unbaptized; but that alw to whom the knowledge of these Institutions is come, and who have it in our power to partake of them, are indispensably obliged to do so, upon pain of forfeiting our title to that Salvation which he has purchased for us. And as, on the one hand, those who are not baptized have no just claim to the very *name* of Christians, much less to the *privileges* of the Christian Covenant, into which they thus refuse to enter; so on the other hand, for those who are incorporated into his Church, and profess to believe and obey Christ, for them to suffer their life to glide on in the open dis-

regard of his express command to partake of the Communion of his body and blood, is inconsistent with a true and sincere profession of his religion. It is an apparent contempt of, and a publick indignity to our blessed Lord; and must be highly criminal, since all Christians must allow it to be *necessary* to obey the Laws or Commands of Christ. His ordinances are the ordinances of God himself; and whoever would partake of the benefits of his mediation and intercession, must obey them. He commanded his disciples to “go and baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost.”* Wheresoever, therefore, the Gospel, or the glad tidings of Christ’s Redemption, is preached, all are bound to be baptized. He hath declared, that “he who believeth and is baptized, shall be saved.”† And that, “except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.”‡

He has also expressly commanded us to celebrate the blessed Sacrament of his body and blood; “in remembrance of him,”§ and thereby “to show forth his death till he come,”|| a second time to Judgment, to reward or punish every man according to

* Matt. xxvii. 10.

† Mark xvi. 16.

‡ John iii. 5.

§ Luke xxii. 19.

|| 1 Cor. xi. 26.

the deeds done, and the duties performed or neglected, while in this present world. Nothing then can be more plain, than that it is very *necessary* for all men to be baptized *once*, and to receive the Sacrament of the Lord's Supper *often*, in order to be entitled to that Heavenly Kingdom which he hath purchased for us the possibility of obtaining; and that they who wilfully neglect or *refuse* either, and die impenitently in that neglect or refusal, will very justly be disowned and rejected by him, as persons "whom he knows not;" as persons who though they may have called him "Lord! Lord!" yet have obstinately refused to do the things which he has said, and therefore, as "workers of iniquity."* "He who knoweth his Lord's will," saith he, "and doeth it not, shall be beaten with many stripes;"† or, in other words, shall be most severely punished.

Such is the necessity of the holy Sacraments to Salvation, being the appointed means or channels of Divine Grace to our hearts; and in order to explain more clearly what is meant by a *Sacrament*, we must proceed to the next answer, wherein it is defined in the following words:

* Luke xiii. 25.—27.

† Luke. 12. 47

“ A Sacrament is an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.” So that, besides the appointment of Christ (which is necessary to make a Christian Sacrament) it must consist first of an *outward and visible sign*, and, secondly of an *inward and spiritual grace*; and it must have been *ordained by Christ* both as a *means whereby we receive* this grace, and as a *pledge to assure us* of the communication of it.

The word *Sacrament* is derived from a custom of the Romans, who, when they enlisted soldiers for their armies, administered an oath of fidelity, which they called *Sacramentum*, an oath or sacrament; whence the ancient Fathers of the Church have applied the term to Baptism and the Lord's Supper, because those Ceremonies signify, among Christians, an acknowledgment of the authority of, an assurance or oath of fidelity and obedience to, the great Captain of our Salvation, our Lord and Saviour Jesus Christ. And, as all religions have some rite, by which the individual acknowledges himself an adherent to that particular mode of faith, and is publicly admitted to the fellowship and privileges of that particular community, so Baptism is a rite, or ceremony, instituted by

our blessed Lord, as a publick mode of initiation into the Christian Church—the water used upon that occasion, being a symbol of the regenerating and cleansing influence of the Holy Ghost, upon the hearts of all faithful and penitent Christians. Not that any immediate and miraculous spiritual change is effected by the pouring of water upon the persons baptized, but that they are thereby, after a voluntary profession of their faith, admitted to be partakers of the New Covenant: entered into the family or Church of Christ, and invested with all the privileges of that household: they become members of Christ, by being grafted into that body of which he is the head; children of God by adoption in his Son, heirs of everlasting life, by the same title, and thus put into a state and capacity of enjoying all the blessings of the Gospel, if they do not neglect the conditions which that Covenant requires upon *their* part.

In every Sacrament there are two parts; “the outward visible sign, and the inward spiritual grace;” Thus in *Baptism*, the outward and visible sign is, that of being washed or sprinkled with pure water; as the cleansing of our bodies by washing them with pure water, is a very proper representation, or sign of the cleansing of our souls from the pollution of sin. And by being baptized in the name of the ever bles-

sed Trinity, the Father, the Son, and the Holy Ghost, we thereby acknowledge and adore the Father, the Son, and the Holy Ghost; as the one God of the Christians—"The God who is over all, blessed for evermore."*

"The inward and spiritual grace signified by this outward washing," says the Catechism, "is a death unto Sin; and a new birth unto Righteousness: for, being by nature born in sin and the children of wrath we are hereby made the children of grace." That is—as water cleanseth the body, so doth regeneration, or the new birth unto righteousness, so wash or cleanse our souls from sin (by the death and sacrifice of the Son of God, which alone can take away sin) that we are like newborn persons in his sight. Hence it is very plain, that the end proposed by this Sacrament of Baptism, was the forgiveness, or the washing away of the sins of the person baptized; and that, as this Sacrament was ordained by Christ, as a *means* to attain this end, so the institution itself was a pledge to mankind to assure them of their attaining it. Of the Persons baptized is required, "repentance, whereby they forsake sin, and faith, whereby they steadfastly believe the promises of God, made to them in that

* Rom. ix 5.

Sacrament.” So that the efficacy and advantages of that Sacrament depend on our coming to it with the qualifications required; and what these qualifications are has been already explained in the former part of this Catechism. To repent, so as to forsake sin, is, in other words, “To renounce the Devil, and all his works, the pomps and vanities of this wicked World and all the sinful lusts of the Flesh:” and “that *faith* whereby men steadfastly believe all the promises of God, made to them in that Sacrament,” comprehends under it all the articles of the Christian Faith, as contained in the Apostles’ Creed, which I have already explained. And here it may be proper for me to state to you the precise meaning of two words which when used in connection with water baptism are sometimes erroneously considered as synonymous; but between which our church inculcates a very marked and important distinction. I mean Regeneration, and Renovation. She considers every baptized person as regenerated, or by that external act taken out of a state of worldly or heathen darkness, and admitted into the pure light of the Gospel, the covenanted means of salvation. In the former state we are denominated children of wrath,” in the latter “children of grace.” We are thus by the initiatory rite of baptism “called to a state of Salvation.” We enter into the new, the Gospel Covenant, in which

we on our part, in order to obtain the promised blessings, engage to perform certain stipulated conditions. This is what we mean by being, through this external rite “*regenerated*, and made God’s children by adoption and grace” the term *regeneration* being always connected in scripture with water baptism. Baptism is a sign of the covenant between God and us, as Circumcision was of his Covenant with the Jews.

“ They who are regularly baptized,” says a learned and pious Prelate of our Church,* “are incorporated into the visible Church of Christ, and thereby on certain conditions, entitled to the pardon of their sins, and received into the number of the Children of God through Jesus Christ: and as they are dedicated to the Holy Ghost, as well as to the Father and the Son, so they have a right to expect and depend upon his gracious influences, *so long as they do not wilfully violate their baptismal covenant*. They are thus *born again, or regenerated* into a *new state*; entered upon *new relations*, obliged to live *new lives*. They are admitted into that body of which Jesus Christ is the head, and in which the Holy Spirit dwelleth, in order to quicken and sanctify, to direct and influence all its members, who do not refuse nor

* Bishop Bradford.

resist his gracious influences. This is baptismal Regeneration."

Renovation is that great spiritual change by which we are said "to die unto sin, and to rise again unto righteousness," as the proper effect of that obedience which should flow from our *regeneration* by baptism. Hence St. Paul speaks of the washing of *regeneration*, or baptism, and "*the renewing of the Holy Ghost.*" Our blessed Saviour told Nicodemus, that it was necessary to be born again not only "of water," but "of the Spirit," in order to enter into the kingdom of God.*"

"The *renewed* mind" says Bishop Bradford, "discerns more clearly the *excellency of piety and virtue*, and the odiousness of wickedness and vice; and the great difference there is between those happy creatures who have constantly adhered to the former, and those miserable beings who have degenerated into the latter. It perceives the excellency of all the Christian precepts, how agreeable they are to reason, and how much they tend to the perfection and happiness of our nature." And again, "This change of heart is the same which St. Paul means in his epistle to the Romans by 'minding the things of the spirit;' by being 'spiritually minded,' by being 'in the spirit; and ha-

* Jolin iii 5.

ving the spirit of God dwelling in them’* and again, by ‘being transformed in the renewing of their minds’† this change is what in his epistle to the Ephesians, St. Paul expresses by ‘being renewed in the spirit of their mind, and putting on the new man, which after God is created in righteousness and true holiness.’‡ And in his epistle to the Colossians by ‘putting on the new man which is renewed in knowledge after the image of him who created him.’§ But under these circumstances of voluntary contract, of Repentance and Faith, it is naturally asked, “why then are infants baptized, when, by reason of their tender,” or early “age, they cannot perform,” or even understand “them;” that is they can neither comprehend nor make the professions, nor perform the conditions of the Covenant? “Because,” says our Church “their sureties, or sponsors promise them both (that is Faith and repentance) for them;” thus presenting them to Christ, and investing them with the privileges of the Gospel Covenant, by engaging to instruct them in the principles of Christ’s Holy Religion, and to bring them up in the fear of God, and to obey his *Commandments*. “Suffer,” said our divine Saviour, “the little children to come unto me, and forbid them not,

* Rom. viii. 5. 6. 9.

† Rom. xii. 2.

‡ Eph. iv 23. 24.

§ Col. iii. 10.

for of such is the Kingdom of God; and he took them up in his arms, put his hands upon them, and blessed them:”* therefore the promises thus made in their behalf, in a state of infancy, they themselves are bound to perform, when they arrive at years of discretion. Hence the propriety of the Rite of Confirmation, or the laying on of the hands upon those who are baptized, and arrived at that age, when they may thus publicly exonerate their sponsors, and “with their own mouth and consent, openly before the Church, ratify and confirm the same, acknowledging themselves disposed to believe and to do all those things which their sponsors then undertook for them.”† And these previous ordinances of Baptism and Confirmation, are justly considered by our Church as necessarily preparatory to that highest and most solemn act of Devotion—the Celebration of the Holy Communion: for, as the bodily life of a child would perish without constant and increased supplies of food, so does the spiritual life, first quickened by Baptism, and afterwards strengthened by Confirmation, require for its preservation, increase, and establishment, the spiritual and invigorating sustenance, derived from a frequent and devout partaking of the

* Mark. x. 14. 16.

Lord's Supper; the peculiar nature of which Sacrament I will explain in my next Lecture. And, that the order of the Catechism may not be interrupted, I shall in the subsequent Lecture more particularly explain and recommend the sacred Rite of Confirmation; and shall conclude my present address with a short petition to the throne of Grace, that the Sacrament I have been recommending, may be attended with its proper efficacy.

Let us pray.

Almighty and everlasting God! Heavenly Father! we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy Grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to those persons who are baptized into the Religion of thy blessed Son, they that may be born again, and be made heirs of everlasting salvation through the same our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now, and forever. *Amen.*

LECTURE XIII.

ON THE SACRAMENT OF THE LORD'S SUPPER.

THE *First* of the two Sacraments which Christ hath enjoined on all who receive his Holy Religion, *viz. Baptism*, I explained and recommended in my last Lecture.

I now proceed, in order, to consider the nature and importance of the *second* Sacrament, or instituted means of grace, *viz.* that of the Lord's Supper, or Holy Communion.

This Sacrament is so called, because it was appointed by our blessed Lord at the time of the Paschal Supper, a religious Festival among the Jews; the last supper which he partook of with his disciples, being just before his arrest and crucifixion: and our Church, in her catechism, teaches us what was the *end and design* of this Institution of our Lord; what the *parts and benefits* of this Sacrament; and what *qualifications* are required of those who would reap these benefits by duly partaking of it.

The first question and answer show us the *end* and *design* for which this Sacrament of the Lord's Supper was ordained; namely, "For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." That our blessed Lord offered up himself upon the Cross for the sins of men, has been already sufficiently shown in speaking on the second article of the Creed; and we are here taught that the end of our Lord in ordaining this Sacrament, was, that we should *duly* and *constantly*, remember his death and sacrifice, and those benefits which are derived therefrom by his true disciples, to the end of the world. "Do this in remembrance of me,"* were the express words of Christ himself; and St. Paul explains this precept by saying "For as often as ye eat of this *bread*, and drink of this *cup*, ye do show forth the Lord's death till he come."†

After informing us of the nature and design of this Institution, the Catechism proceeds next to explain the *parts* of it, which, like those of the Sacrament of Baptism, are two—an outward and visible sign, and an inward and spiritual grace. The outward part, or sign, of the Lord's Supper, we are informed

* Luke xxii. 19.

† 1 Cor. xi. 26.

in the answer to the next question, is “Bread and wine, which the Lord hath commanded to be received.” The other part of this Sacrament, *viz.* the *inward* part, or thing signified, is, according to the words of the next answer, “the body and blood of Christ, which are spiritually taken and received by the faithful in the Lord’s Supper;” that is, the devout and faithful communicant does, by receiving the outward elements of bread and wine, as really and truly partake of the benefits which were purchased for him by the sacrifice of the body and blood of Christ, which are the things signified by those elements, as if he actually eat the flesh of Christ’s natural body, and drank his blood. That is, he reaps the great *spiritual* benefits of Christ’s death and sufferings, he is united to him by faith, and he dwells in us, and is united to us by the Graces of his Holy Spirit, the soul being as truly refreshed, strengthened, and comforted thereby, as the body is, by eating bread, and drinking wine; and as, without its proper nourishment, the body would decay, and die, so, without the Christian Graces, the soul must languish and decline. But these benefits are vouchsafed only to the worthy receiver; and what is necessary in order to our being such, is shown in the answer to the last question, concerning what is required of those who would come as true

ought, to the Lord's Supper, viz. "To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; to have a lively faith in God's mercy through Christ; with a thankful remembrance of his death; and to be in charity with all men." Examination is required, that men may be acquainted with the true state and condition of their own souls; may not presumptuously approach the Lord's Table without a due sense of their offences against him, but may come with humility, resignation, and peace. This examination consists in general, in comparing our lives with the rule of God's *Commandments*, and considering wherein we have transgressed them, together with a sincere *repentance* for such transgressions.

Repentance of our sins towards God, consists in an hearty concern and sorrow for them, an humble confession of them, and the most steady resolutions and endeavours for the future to avoid them. And with regard to our offences against one another, it consists in the same sorrow, and resolutions of amendment, and in making restitution, as far as we are able for the injuries we have done, in proof of the sincerity of those resolutions.

Faith, or, as it is here expressed, a "lively faith in God's mercies, through Christ," consists in

being firmly and sincerely persuaded of the certain performance of God's merciful promises to mankind, in and through our great Redeemer; in a full conviction and confidence that he died for the sins of all men; and that whoever repents and forsakes his sins, as the Gospel requires, will infallibly receive a pardon for them.—And, therefore, to this faith is added,

“A thankful remembrance of Christ's death,” because it is impossible firmly to believe in that mercy, without being thankful for that atonement by which it was procured. It is impossible for a sincere believer to consider the wonders of our redemption, without adoring the goodness of our God and Saviour, and without crying out, with the ecstasy of St. Paul, “O the depth of the Riches both of the Wisdom and Knowledge of God! How unsearchable are his judgments; and his ways past finding out!”*

The present general neglect of this sacred ordinance is, indeed, a source of very sincere regret and lamentation to every devout Christian.

That a command so positively delivered, under such high authority, and such impressive circumstances of time and place; so easy in performance, and so divinely efficacious in its operation, should not be eagerly complied with by all who profess and call them-

* Rom. xi. 33.

selves Christians, is a defection from the letter, as well as the spirit of Christianity, truly astonishing, and justly and grievously to be deplored. The excuses generally offered for this criminal disregard of so unquestionable, so important a duty, are as frivolous, as they are impious; and are frequently founded upon a misconception of its nature. Yet such is the fascinating power of habit, and such the persuasive influence of bad example, that the celebration of this holy ordinance is altogether disregarded by a very great majority of the members of our Church: so that this blessed Sacrament, this heavenly Feast, this divinely instituted means of Grace, instead of being devoutly received as in the early ages of the Church, by *every* member of the Congregation, at *every* celebration of religious worship, is now received but by a *very few*, though publickly administered only once a month, and on the annual occurrence of the established Festivals. To such faithful disciples, however, of our Divine Mediator, as do thus faithfully receive this inestimable blessing, may justly be applied his address to the chosen few who faithfully attended him when on earth: “Fear not, *little flock*, for it is your Father’s good pleasure to give you the Kingdom”*

* Luke xii 32.

of Heaven. To correct, therefore, the prevalence of this general, this criminal inattention, to prevent a fatal acquiescence in so depraved a habit, so pernicious an example, be it *your* ambition to commence your Christian course with zeal and fidelity—to “glory in the Cross of Christ”*—to “fight the good fight of Faith, and to lay hold on eternal life”†—“to let your light so shine before men that they may see your good works,”‡ and be won by your “holy conversation, and godliness.”§ And, “be not indifferent or ashamed when it concerneth your soul,||” remembering the solemn declaration of your Divine Instructor, Jesus Christ, who will one day be your Judge; “He who is ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father’s, and of the holy Angels.”¶

O! let this awful assurance sink deep into your hearts, and influence your future conduct; and, as soon as the discipline of our Church will permit, approach his sacred Altar! and there, in humble, ardent adoration, present yourselves, your souls, and bodies, to be “a living sacrifice, holy and acceptable unto the Lord, which is your reasonable service; and be

* Gal. vi. 14.

† 1 Tim. vi. 12.

‡ Matt. 5. 16.

§ 2 Pet. iii. 11.

|| Ecclesiasticus iv. 20. ¶ Luke ix. 26.

not conformed to this world, but be ye transformed by the renewal of your minds, that ye may prove what is that good and acceptable and perfect will of God.”*

Lastly, we are required “to be in charity with all men;” which is, to forgive all men their offences against us, as sincerely as we ourselves desire to be forgiven; to pray to God to forgive them in the same manner, and to be ready to do them all offices of humanity, and charity, which are consistent with our own safety, and with our other duties of life.

These are the qualifications necessary for the worthy receiving the Holy Sacrament of the Lord’s Supper; and the want of them is no just excuse for not coming to the Lord’s Table, because they are *always* necessary and indispensable parts of our Christian duty, and the very things we promised to perform in our Baptismal Covenant.

Thus, have I now arrived at the end of the Catechism, and endeavoured in the course of my observations on its several parts, to explain to you those various lessons of Christian Faith and duty which it recommends; and “knowing these things, happy will ye be if ye do them.”† We all know, by Nature,

* Rom. xii. 1—2.

† John xiii. 17.

as well as by divine Revelation, what manner of persons we ought to be in this world. Being *rational* creatures, we are evidently bound to govern our passions, appetites, and whole behaviour by the rules of reason—being *social* creatures, we are as evidently bound to do whatever will make society happy—and lastly, being creatures capable of knowing our Creator, being *Christians*, possessed of the clearest revelation of God's will, it follows very evidently, that we are not to forget him, but to worship him as the Almighty, Allwise, and Bountiful Maker, and Lord of the Universe, acknowledge our dependence on him, be thankful to him for his mercies, and resign ourselves to his disposal.

Such conduct being unquestionably your duty, I most earnestly entreat you, diligently to observe and practise it—for, if seeing we see not, and hearing we hear not, to the only good purpose of life, that of becoming, in heart and practice, such as we ought to be, better, indeed, would it be for us “not to have known the way of righteousness, than after we have known it, to turn from, or disobey the holy *commandment* delivered to us.”* For, “unto whomsoever much is given, of him,” we are expressly assured,

* Pet. ii. 21.

“ much will be required.”* Nay, even a Heathen sinner shall not escape entirely by his ignorance: because, “ those who have not the Law given by Christ have a law written on their hearts, their consciences accusing, or else excusing them,”† according to their conduct. Much less can those Christians hope for divine favour or mercy, who hear the word of God frequently explained and recommended to them; who have it at hand, and may read it *daily*, and yet transgress it. “ Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in the Day of Judgment,”‡ than for such persons. Be assured, therefore, that the first, indispensable duty of man is, to learn and know the will of his Divine Creator: the next, to do it; and that nothing can excuse you for neglecting either. Attend, then, I beseech you, to all such means of grace and instruction, as God’s providence hath given you; especially to the public instructions and devotions of the Church; which being expressly appointed for you, he will certainly bless to you.

Even these very Lectures, which are given to you at the close of every week, among other things which have been sincerely intended for your spiritual

* Luke xii. 48.

† Rom. ii. 15.

‡ Matt. x. 15.

improvement, and eternal benefit, will prove, if you do not apply them to that end, a means of increasing your future condemnation. “Take heed, therefore how ye hear,”* “Consider your ways,”† consider the certainty of Death and Judgment, and be wise. Endeavour to improve your hearts and amend your lives. Remember that merely hearing or reading what is your duty is nothing: that merely knowing the words of your Catechism ever so well, and the meaning of them, is of no other use than to instruct you in the *performance* of what it teaches. Have it always in your thoughts, therefore, that *practice, uniform practice* of your duty as Christians is the one thing needful; for, “not every one,” saith Christ himself, “who saith unto me Lord! Lord! shall enter into the Kingdom of Heaven, but he who *doeth* the will of my father who is in Heaven.”‡

Finally, be very diligent in the attainment of sound Learning; knowing that your advancement and respectability in society will, in a great measure, depend upon the improvement of your present time and understanding, and that your future and eternal happiness will depend upon your knowledge, experience, and practice of true religion.

* Luke. xii. 12.

† Hag. i. 5.

‡ Matt. vii. 21.

On this head, I advise you diligently to learn your respective Catechisms, and remember particularly the information you receive from them, concerning your duty towards God, and your duty towards your neighbour; which, if you faithfully perform them, will enable you to live in peace of mind here, to die in comfort, and to enter into everlasting bliss after the short period of your trial in this world is over.

Think then, I entreat and charge you, seriously and often, of these things; for,

——“These are thoughts which make man, man;

“The wise illumine, aggrandize the great.”

YOUNG, N. 6.

and, to remind yourselves of them more effectually, frequently read “the Holy Scriptures which are able to make you wise unto Salvation.”* Be constant in coming to Church on the Sabbath, remembering that God hath expressly hallowed, or set apart, that day, as his own, for the express purpose of such religious exercises as may tend to *his* glory and *your* eternal salvation. And reflect, O! daily reflect, that you are rational beings; that you call yourselves Christians;

* 2 Tim. iii 15.

that life is uncertain; that though continued to old age it is very short; that you *must* die; that after death, there will be a general Judgment; that you *must* stand before the bar of God, to be judged, according to your conduct in the present world, and that your condition of happiness or misery in a future and eternal state of existence, will entirely depend upon the thoughts, words, and actions of the present.

“Seek ye” therefore, “the Lord while he may be found; call ye upon him while he is near.”* Improve the fleeting moments of your uncertain life, while Time is yours,

—————or, moments ye will wish,
When worlds want wealth to buy!”

YOUNG, N. 2.

—When the awful realities of the eternal world, contrasted with the fascinating delusions of the present, will excite an irresistible conviction of the *inestimable value* of Time; and when remorse for its absence, or joy unspeakable, from the consciousness of its *proper* application to the faithful discharge of our various religious and social duties, will render the summons

* Isaiah Iv. 6.

of Death an anticipated sentence of condemnation, and banishment to the regions of misery and despair, or a passport of admission into the Paradise of God, where, with the spirits of the just made perfect, with Angels and Archangels, we shall enjoy the uninterrupted glory and felicity of heaven, through the endless ages of eternity.

Now to God the Father, Son, and Holy Ghost, be ascribed, as most justly due, all might, majesty, adoration, and praise, henceforth, and forever.

Amen.

LECTURE XIV.

ON CONFIRMATION.

MY YOUNG FRIENDS,

I AM now going to address you upon a subject of very considerable importance in the formation of your Christian character, *viz.* on the performance of a duty which our Church enjoins on all her members, as preparatory to the highest and most solemn act of devotion—the celebration of the Lord's Supper. The duty which I allude to is, the receiving of the Rite of *Confirmation*, the nature of which has already been sufficiently explained to you, in the Appendix to the Catechism, and, therefore, need not be explained to you here. Its usefulness and propriety must appear unquestionable on the slightest examination and reflection.

That you should, as soon as you are capable of understanding them, exonerate your Sponsors from those obligations which they entered into on your behalf, when you were incapable of comprehending or performing them, is the dictate of common *justice*, both towards those sponsors and to yourselves.

The affectionate solicitude which induced them to initiate you into the Christian Church, thereby entitling you, from your earliest years, to the privileges of the Gospel Covenant; and their care to instruct you in those principles, which, if acted upon, will promote your highest happiness both in this world and the next, most assuredly merits your warmest gratitude.

In the great scale of creation, man is appointed to occupy a very important station. He is placed but “a little lower than the angels,”* and is endowed with the noble faculties of Reason and Free-will. The Holy Scriptures, and the Civil History of mankind afford incontestible, ample, and melancholy proof of the uniform abuse of those intellectual privileges in so high a degree as to forfeit the favour of God, and our consequent capacity of admission into his heavenly kingdom, after our present short period of existence has expired. Our merciful restoration to this

*Heb. ii. 7.

exalted and inestimable benefit, is the foundation of the Christian Religion, which is a system wonderfully accommodated to our infirmities, our weaknesses, and our wants. And in this divine and benevolent system, "God dealeth with us" not only "as with sons"* but as rational and free agents: leaving it optional with us to embrace or reject those infinite advantages which he has offered to us through the mediation of his blessed Son, and that Divine Revelation which he has communicated to us, by him, which is called the GOSPEL COVENANT.

It is called a *Covenant*, because by our voluntary performance of certain duties proposed, we become entitled to the great and glorious blessings therein stipulated: *viz.* the salvation of our immortal souls, and eternal happiness in Heaven.

The promises made by your sponsors that you should embrace and perform *your* part of this Covenant, are to be assumed by you in this holy ordinance of Confirmation, when you arrive at an age capable of understanding its nature. This period has, by very judicious Divines of our Church, been generally considered to be at the age of 14 years, presuming upon the previous instruction of your parents in the

* Heb. xii.

Catechism, or the elementary principles of our holy religion. Gladly, therefore, embrace the opportunity not only of taking upon yourselves the obligations they then assumed in your behalf, but of thus publicly avowing your attachment to that glorious system, and of qualifying yourselves to become partakers of that blessed ordinance, which the Divine Author of our religion has instituted as a channel of Divine Grace to our souls, “to nourish us to all goodness,” and to keep us in the path which leads to the Paradise of God.

This holy rite of Confirmation is derived from the practice of the Apostles, and its administration properly descended (according to the testimony of the ancient Fathers of the Church, who immediately succeeded the Apostles) to the Bishops, or Governors of the Church of Christ.*

The Scriptural authorities for this rite are these:

We are informed by St. Luke, that when the converts to Christianity in Samaria had been baptized, the Apostles St. Peter and St. John were sent to confirm them, (*i. e.*) to lay their hands upon them, that they might receive the Holy Ghost.

* See Bingham, Vol. 1. p. 454.

“Now,” says the Evangelist, “when the apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John: who when they were come down, prayed for them that they might receive the Holy Ghost, for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then they laid their hands on them, and they received the Holy Ghost.”*

We are also informed by the Holy Scriptures, that the converts to Christianity at Ephesus, after they had been baptized, were confirmed by St. Paul, who observing the same form, laid his hands upon them; in consequence of which, they received the Holy Ghost.”†

The ceremony of putting the hands upon the head of the person confirmed, is a compliance with the ancient mode of blessing practised by the Jews, made use of by our Saviour himself, and adopted by the Apostles, with prayer for communicating the Holy Spirit in Confirmation,‡ which gave rise to the present Title of the Office in our Prayer Books: *viz.*

* Acts. viii. 14.

† Acts. xix. 6.

‡ See, among other authorities, Gen. xlviii. 14. Lev. viii. 14. Numb. xxvii. 23. Deut. xxxiv. 9. Mark x. 16. Acts viii. 18. Acts xix. 6. 1 Tim. iv. 14.

“ The Order of CONFIRMATION OR LAYING ON OF HANDS upon those that are baptized.”

And this “ laying on of hands,” or Confirmation, is connected by the same holy Apostle with Baptism,* as essential or fundamental rites of the Christian Church. These authorities alone are sufficient to establish the usage of the practice of the laying on of hands, after Baptism, by the Apostles, which is what the Bishops, their true successors in the government of the Church, still do in the solemn rite of Confirmation. It is not indeed considered by our Church as a Sacrament, because it was not “ *ordained by Christ himself* ;” and therefore professing Christians, or those who have been baptized, are not prohibited from coming to the holy Communion, where the administration of the rite of Confirmation by a bishop cannot be obtained. The examples and injunctions of the holy Apostles, however, and of the primitive Christians constitute a sufficient rule for our observance of it.

Tertullian, who lived about eighty years after St. John, and who is very particular in stating the practice of the primitive Church, tells us, that “ af-

* Heb. vi. 2.

ter baptism, succeeds laying on of hands, and by prayer calling for, and inviting the Holy Spirit.”*

St. Cyprian, who lived about sixty years after Tertullian, when speaking of the Samaritan converts, adds, “the same thing is practised among us; that they who are baptized in the Church are presented to the governors of it, *the Bishops*, that by their prayers, and *imposition of hands*, they may obtain the Holy Ghost, and be perfected with the seal of Christ:”† which is, by *Confirmation* to attain the highest order of Christians.

St. Jerome, speaking of Confirmation, says, “If you ask where it is written, it is written in the *Acts of the Apostles*: but if there were no authority of Scripture for it, yet the consent of all the world in this particular is instead of a command.”‡

The Jews had a ceremony similar to our rite of Confirmation; for they brought their children before the congregation when they were thirteen years old; at which period they were required to know the general principles of the law and to say their daily prayers; upon which they were presented by their fathers before the holy assembly, and there solemnly took upon themselves the observation of the law, were decla-

* De Bap. C. 3.

† Ep. 73.

‡ Dial. *advers.* Lucif.

red *sons of the precept*, and were thenceforth to answer for their own sins, for which before, the fathers, and not the children were responsible: and the rite ended with prayers and praises.* And Josephus tells us, that at that age, their youth “ could as readily give an account of the laws and rules of their religion, as to answer to their own names.”†

How grievous a reproach is this information to modern Christians!

Even among Heathen nations, the dictates of reason, or the light of nature, prescribed a similar institution.

Among the *Persians*, “ the youth at a certain age were required to take a solemn oath to despise all filthy lucre, bodily pleasure, and vain glory; to be emulous of virtue, and honour their parents; to speak truth, do good, and never wilfully to violate any of these things.”‡

Among the *Athenians*, “ when their young men were enrolled, they solemnly swore to observe the perpetual solemnities and received customs of their country, and to defend and reverence the religion in which they were born.”§

* Buxtorf. Synag. Jud. C. 7.

† Lib. 2. cont. Appion.

‡ Isid. Pelus. lib. 4.

§ Jul. Poll. Onomast.

Other authorities might be added, were they deemed necessary. These, I trust, are sufficient to prove that it has always been a general practice among Jews and Gentiles, as well as Christians, for the youth, at some prescribed period, to assume and publicly avow responsibility with respect to their future conduct.

Among Christians, they who receive the rite of Confirmation should previously consider its serious and important nature.—That they are about to enter into a solemn engagement with Almighty God, to perform the duties of the Christian Covenant, in order to obtain the blessings which it promises; which are, to become “members of Christ,”* “children of God,”† and “inheritors of the Kingdom of Heaven.”‡ Glorious and inestimable privileges indeed! with which nothing that the world has to offer can in any degree be compared. For, “what would it profit a man if he should gain the whole world, and lose his own soul?”§ And, having heard the glad tidings of the Gospel, if we refuse to comply with its invitations, such must be the awful and inevitable consequence of our neglect.

Eph. v. 30. † Gal. iii. 26. ‡ 1 Pet. i. 3, 4. § Mark viii. 36.

Consider that you live at a very trying and dangerous period of time; when the Faith of sincere Christians is frequently exposed to the severest tests—when all the delusions, the artifices, the sophistry of Infidelity, are set in array against, and bid bold defiance to, “the truth as it is in Jesus!”*

“Put on, therefore, the whole armour of God; the breastplate of Righteousness, the shield of Faith, the helmet of Salvation, and the sword of the Spirit, which is the word of God, praying always, with all prayer and supplication in the Spirit, and watching thereunto, with all perseverance, that you may be able to stand against the wiles of the Devil.”†

“The manners and principles of the present times,” says the celebrated Dr. Knox, “are unpropitious, not only to the due performance of Sacramental rites, but to all the duties of Christian devotion.

“As to the *manners* of the times, it is certain, that Commerce, amidst its many advantages, has introduced a general spirit of selfishness and avarice, so that the devotional regard which, in days of comparative poverty and virtuous simplicity, Religion was wont to excite, is paid to MONEY, that idol of the

* Eph. iv. 21.

† Eph. vi. 11—19.

heart, on whose altar Truth, Virtue, Freedom are daily sacrificed, with all the enthusiasm of the blindest bigotry.

“ Self aggrandizement, and worldly affluence and honours, become the *Chief Good*; and those who seek it not, or relinquish it for “ the things which are not seen,” are accounted in the world’s estimate, fools or insane.

“ As to *principles*, the heart of man, be it remembered, can scarce admit of two strong attachments at the same time. When the World has seized the affections, the unseen Deity, and all the duties which result from an acknowledged relation to him, will be viewed with indifference and more than indifference, even with disgust, because they will often appear repugnant to the favourite pursuit. In this state of the public mind, the voice of Infidelity will be heard with eagerness, while religious discourses and addresses will be treated with neglect, if they should escape scorn. The affairs of the world, the great prizes which glitter in the eyes of pride, avarice and selfish pleasure, will alone be considered as worthy the anxious care, the ardent pursuit of a man of sense.”* “ The wisdom,” however, “ of this world

* Knox’s *Considerations on the Lord’s Supper*,” p. 270—271

is foolishness with God.”* Remember that “ ’tis impossible to serve God and Mammon.”†

Be it your ambition, then, to be spiritually wise; to excel in every Christian grace and duty; to be conspicuous for virtue and piety.

O be persuaded to “acquaint yourselves with God, and be at peace.”‡ Inquire without delay, with the young man in the Gospel “what shall I do to inherit eternal life?”§ Search the Scriptures:||

“There Truths abound, of sovereign aid to peace:

“Ah! donot prize them less because inspired!”

NIGHT 8.

—seriously consider the promises made in your behalf at Baptism.—Implore the blessed influence of the Holy Ghost, the comforter—support an intercourse with your Heavenly Father by frequent and fervent prayer—and, “be not ashamed of the Gospel of Christ,” but “knowing it to be the power of God unto Salvation, to every one who believeth,”¶ gladly attest your confidence in it, by assuming those obligations, the performance of which will constitute you

* 1 Cor. iii. 19.

† Luke xvi. 13.

‡ Job. xxii. 21.

§ Matt. xix. 16.

|| John v. 39.

¶ Rom. i. 16.

heirs of eternal felicity and glory; and, having thus voluntarily entered into the Christian Covenant, with reverence and godly sincerity, approach the Table of the Lord, and partake of that Heavenly Feast which it is your duty to receive “in remembrance of the sacrifice of his death, as he himself hath commanded,” and which is intended to be your “spiritual food and sustenance, in that holy Sacrament;”* that you may thereby be “strengthened with might, by his Spirit, in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth, and depth and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God.

“Now unto him who is able to do exceeding abundantly above all we ask or think, according to the power which worketh in us; unto him be glory in the Church, throughout all ages, world without end.”†

Amen.

* See the Exhortation in the Communion Service.

† Eph. iii. 16.—20.

LECTURE XV.

ON THE LITURGY OF THE EPISCOPAL CHURCH.

MY DEAR PUPILS,

HAVING offered to your attention several Lectures upon the Catechism, and one upon the important subject of Confirmation, I shall now conclude the course addressed particularly to the youths of the Episcopal Church, by offering a few observations upon our excellent Liturgy, or Form of Public Worship.

The use and propriety of established forms of public worship are sanctioned by high and various authority.

By the precepts of Holy Writ. Solomon, the wisest of men, expressly recommends precomposed prayers. “Be not rash with thy mouth,” says he, and let not thine heart be *hasty* to utter *any thing* be-

fore God, for God is in Heaven, and thou upon Earth; therefore, let thy words be few.”* “Before thou prayest,” says the wise Son of Sirach, “prepare thyself, and be not as one who tempteth the Lord.”† We find in the sixth chapter of the book of Numbers, that God himself prescribed the *form* of blessing that the priests should use. “And the Lord spake unto Moses, saying, On this wise shall ye bless the children of Israel, *saying unto them*, The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee, and give thee peace.”‡

And this very form of blessing is prescribed by our Liturgy in the office for the visitation of the sick. And in the same book is recorded the form of blessing at the removal and resting of the Ark. In the 21st of Deuteronomy is the form of expiation of murder; And in the 26th chapter, the confession of him who offereth the basket of first fruits, and the prayer of him who giveth the third year’s tithes. To these and other single instances, may be added that rich variety of prayer and praise—the whole book of Psalms, which was expressly composed for the service of the Temple.

* Eccles. v. 2. † Ecclesiasticus xviii. 23. ‡ Numb. vi. 26.

If we turn our attention to the New Testament we find, that St. John, the precursor of our Saviour, taught his disciples a form of prayer, as the Jewish Doctors had taught theirs; upon which is grounded the application of Christ's disciples to him, as recorded in the 11th chapter of St. Luke's Gospel: "Lord teach us to pray," or give us some form for our constant use, "as John also taught his disciples." Accordingly Jesus, thereby in the strongest manner possible attesting his approbation of that mode, dictated to them that admirably comprehensive form called the Lord's Prayer, and enjoined their constant use of it. "And he said unto them, when ye pray, say, Our Father, &c."* And this is an exact repetition of the same form given upon a similar application as recorded by St. Matthew in his 6th chapter, "But when ye pray use not vain repetitions, as the Heathen do, for they think they shall be heard for their much speaking. Be not ye, therefore, like unto them; for your Father knoweth what things ye have need of before ye ask him. *Thus* therefore pray ye;—Our Father, who art in Heaven, &c."

This authority *alone* is amply explicit, conclusive, and sufficient for us. It fully authenticates the

* Luke xi. 2.

propriety of *an established form of prayer*: which is a mode of public worship universally adopted by the Christian Church from the earliest ages.

The use of *established* forms of worship is sanctioned by the opinions and practice of holy men of old—of patriarchs, of apostles, of the Divine Author of our Holy Religion, and of the most eminent divines and exemplary Christians of modern days.

Several forms of prayer, for different occasions, are prescribed in the law of Moses. David's, and Solomon's are recorded. In the Jewish Synagogue, which our Saviour constantly frequented, they used an established form. And that the Apostles and their followers used a form, is evident from the 4th chapter of the Acts; otherwise how could they "lift up their voices, and say with one accord" the admirable prayer there specified.

Innumerable are the forms of precomposed prayer, adapted to all the circumstances and exigencies of life, which great and good men of our own, as well as of former days, have prepared and constantly used.—Among others, those of Dr. Wilson, the good Bishop of Sodor and Man, of Dr. Enfield, and of the great, the learned, the pious Dr. Samuel Johnson, being preeminently excellent.

But the propriety of a preconceived form of prayer is also recommended by the authoritative dictates of Reason.

No truth can be more evident than that we ought to employ the best exertions of our best powers upon the most important occasions. Now what can be more important than, or indeed, so important as, our immediate intercourse or communication with our Almighty Creator, Preserver, and constant Benefactor? And when the best expressions are employed, the utmost exertions of the human understanding made, when we address an earthly Monarch, or any individual of superior station in society, and that in the most careful and premeditated manner; shall not the King of Kings, and Lord of Lords, the Omnipotent Ruler of the Universe, be entitled to our best services? Shall we dare to approach his infinite Majesty with crude and imperfect performances? Shall we reserve the application of those noble intellectual faculties which he hath given us, and by which we are distinguished above the rest of created beings, for every other subject and occasion but the worship of him? Shall we rest the efficacy and propriety of our addresses to the Deity, upon the uncertain, inconsiderate, and extemporaneous effusions of an individual, in preference to the deliberate, rational, and devout preparations of retirement and contemplation,

or to the combined wisdom of those most conspicuous for knowledge, judgment, and piety? The answer *must* be in favour of the latter. And the propriety of that decision cannot be more clearly evinced, than by the sublime, appropriate, and energetic addresses in our Liturgy.

Human Reason, frequently stiled “the Candle of the Lord in man,” was given to us to regulate and restrain the operations of passion, and to direct and control the fervours of imagination. It has, therefore, justly been thought expedient by some of the wisest and most pious of our venerable ancestors, to digest, after the most mature deliberation, learned investigation, and truly religious zeal, a form of public worship which should be accommodated to every capacity, and, at the same time fully expressive of all our weaknesses and wants; that every member of our Church might be able to unite in the worship of Almighty God, in such a manner as might most effectually tend to his glory, and the edification and eternal interest of the worshippers. Hence originated that astonishingly comprehensive and luminous composition—The Liturgy of the Church of England; in the formation and improvement of which, the united wisdom and piety of some of the brightest and most exemplary characters that ever adorned society, were engaged.—A Cran-

mer, a Latimer, and a Ridley; men who, for extent of learning, purity of intention, and ardour of zeal, were preeminent in their respective stations, and “ whose praise is in all the Churches.” This admirable “ form of sound words” was first compiled, then reviewed and approved of, by confessors, and martyrs for the protestant cause. It has been deliberated upon by Councils, confirmed by Convocations, and applauded by the great and good, through a long succession of years.

This Liturgy (except where local and political circumstances required verbal alterations) the Episcopal Church in America has adopted, or rather continued to use; it having been our established form of worship before our separation from that country. We therefore wisely preferred it to any other, because its doctrines and ritual “ are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, in whom the building fitly framed together groweth unto an holy Temple in the Lord.”* And our constant appeal is “ to the law and to the testimony,”† in support of that form of public devotion with which it furnishes the household of Faith.

* Eph. ii. 20.

† Isa. viii. 20.

The striking and affecting views which it exhibits of truths the most interesting to man, in a style of majestic simplicity, are well calculated to kindle in the breast a flame of rational devotion; and at the same time they are conveyed in language at once accommodated to the most refined taste, and critical accuracy, and perfectly intelligible to the plainest and most unimproved understanding: those short, but comprehensive petitions called COLLECTS, breathing throughout the spirit of that divine form which our blessed Saviour dictated to his disciples.

Prayer (as defined in the Appendix to the Catechism)* may be said, according to the various subjects expressed, to consist of Confession, Petition, Supplication, Thanksgiving, Praise, and Intercession.

Of Confession, the first address to God in the morning and evening service, is an inimitable example—"Almighty and most merciful Father, we have erred and strayed," &c.;† as are also those solemn and truly affecting penitential forms which are to be used, the first after the general Exhortation, and the second immediately before the prayer of Consecration, and the receiving of the elements in the Sacrament of the

* See Appendix, p. 49.

† See the Order for morning and evening prayer.

Lord's Supper, "Almighty God, Father of our Lord Jesus Christ," &c. and "We do not presume," &c. *

For Petition, Supplication, and Intercession, no human mind can conceive, no language express a more elevated, rational, sublime, and universal model than our Litany,† which commences with a devout address to each of the three persons of the adorable Trinity as constituting the incomprehensible Godhead; viz. God the Father; as King of Heaven, our Creator: God the Son; as our Redeemer: and God the Holy Ghost; as our Sanctifier.

The "*Te Deum*," "We praise thee, O God, we acknowledge thee to be the Lord;" to be used immediately after the first lesson in the morning service, is a most rapturous effusion of adoration and praise: and the general Thanksgiving, at the conclusion of both the Services, a most inimitably energetic acknowledgment and enumeration of the various blessings of Providence, both temporal and Spiritual: "Almighty God, Father of all mercies," &c.

Our Church, in imitation of the Jewish ritual, and in conformity to the practice of the primitive Church, directs the constant reading of the Holy Scriptures, in the celebration of Divine Service, both in the morning and the afternoon. By which, the ignorant

* See the Communion Service.

† See the Liturgy or general supplication, after the order for evening service.

who *cannot* read the Bible, the “wise in their own conceits,” who think it unnecessary, and *will* not read it, and the industrious poor, who, if they are capable of reading it have not *leisure* during the week, may have the word of God, the Holy Scriptures both of the Old and New Testament, read and explained to them in the Sanctuary every Sabbath-day. The Fasts and Festivals of our Church, annually commemorating the leading events and principles of our Holy Religion—such as the Nativity of Christ; his Crucifixion, Resurrection, and Ascension, with the descent of the Holy Ghost, frequently call our attention to important and essential articles of our Faith.

Thus the pleasing variety and judicious intermixture of prayer and praise, of supplication and thanksgiving, of confession and absolution, of hymns and creeds, of psalms and lessons, is admirably calculated to prevent the fatigue, both of mind and body, which must arise from a long continued attention to any one subject, and in the same posture of the body. “The frame of our Liturgy,” says a pious and learned prelate of our Church, “is like the frame of the world; it is order in variety; and though all the parts are different, yet the whole is consistent and regular.”

The form of our public worship derives peculiar dignity and excellence from its being a mutual ser-

vice between the priest and the people, in which every individual has his particular part to perform. When this is *properly* done—when the people with an *audible* voice make the responses appointed by the Rubric, then may a congregation be justly said “to worship the Lord in the beauty of holiness;”* and how wonderful, how animating would be the effect, how would the sacred fervour of religious zeal expand their hearts, and rise as incense towards Heaven, if the mingled harmony of prayer and praise resounded from the tongues of a whole assembled congregation of Christians! How would the most torpid soul be thereby elevated to the highest raptures of true devotion!

We are told by St. Chrysostom, who was bishop of Antioch in the fourth century, that when the congregation of the church in which he officiated made the responses, and pronounced *Amen*, it was like a clap of thunder.

I therefore earnestly recommend it to you to promote the *proper* performance of our public worship, by always making the responses in an audible voice: and be not deterred from the execution of this duty by observing that your superiors and elders do not conform to it; but be rather ambitious of setting *them* a good example, that they may be ashamed of

* Ps. xcvi. 9.

their supineness, and be led thereby to exchange their apparent coldness and indifference for attention and devotion, and thus to reform the errors of their deportment in the house of God.

Such is the admirable construction of our service, that when *properly* performed by the alternate praises and supplications of the priest and people, it cannot fail to excite that sympathetic and fervent glow of devotional ardour which must render it an acceptable service to that great Being to whom it is addressed; whereas, if the congregation remain silent when the responses should be repeated, the sublimity and beauty of it are not only obscured, but instead of being a reasonable it is thus rendered an insipid, nay, an absurd service. Did the individuals of the congregation always consider that it is a *public* and not a *private* act of devotion which they are assembled to perform, they would always unite their hearts and voices in the public worship of God.

Another necessary requisite in the due celebration of our service is, the act of *kneeling* during the prayers, which is certainly then the proper posture of the body, being most expressive of humiliation and entreaty, and as such recommended to us by the example of our blessed Saviour, who was frequently engaged in prayer, and who, we are told, *al-*

ways kneeled down when he prayed. And, if we kneel to an earthly monarch, or bow to a fellow mortal in testimony of his superiority, shall we not kneel when we address the King of Kings, the Monarch of the Universe, the Almighty and Eternal God? Shall we not, when we worship, “fall down and kneel before the Lord our Maker?”* Be not, therefore, indifferent on a subject of such infinite importance as the salvation of your immortal souls. Prove not

“Rank cowards to the fashionable world;

“Be not ashamed to bend your knees to Heav’n!

“Curst fume of pride, exhal’d from deepest Heli!

“Pride in Religion is man’s highest praise.”

YOUNG, N. 9.

The union of voices also when called upon to sing to the praise and glory of God, is an essential and important act of public worship, no part of it having a more animating tendency to increase the fervour of true devotion; as the coldest heart will always be animated with some degree of fervour, and glow with the celestial ardour of divine love, when religious aspirations are awakened by the stimulating influence of general example: for never is the sacred flame of devotion more effectually kindled—never does it blaze forth more fervently from the altar of the human heart—

* Ps. xcvi. 6.

never does it ascend to Heaven with more purity and strength, unalloyed by the corrupt and fuliginous vapours of worldly affections and thoughts, than when it is fanned by the powerful breath of sympathy or social union.

When these three particulars, the making of the responses, the kneeling at the prayers, and the joining in the psalms are universally observed in a congregation, the perfection of our Liturgy is eminently conspicuous. That they are not universally observed in our churches, is, indeed, grievously to be lamented; and the more so as every *nonconformist* loudly condemns the general neglect, and expresses his willingness, nay, his wish to comply, if others would. The deficiency, therefore, arises, not from an absolute indifference to the proper performance of public worship, not from disapprobation of our Liturgy and its injunctions, but from a false sense of shame, a kind of childish bashfulness, a fear of being conspicuous, and suffering the imputation of hypocrisy—motives unworthy of a rational being, and infinitely more so of a rational Christian. What! afraid or ashamed of worshipping God? Afraid or ashamed of going to Heaven? Let such worldly-minded, nominal Christians remember the awful declaration of our Divine Lawgiver, “He who is ashamed of me and of my words,”

or worship, “ of him will I be ashamed when I come in the glory of my Father.”*

I beseech you therefore, my beloved youths, not to be influenced by, or induced to imitate bad example—not to indulge the least degree of indifference or deficiency in a matter of such magnitude and serious consequence: but by your zeal in the worship of Almighty God, and your exemplary deportment in his holy Temple, “ let your light so shine before men that they may see your good works,”† and be led by the excellency of your bright example “ to glorify God in their body and in their spirit, which are God’s,”‡ and thereby to convince gainsayers that our Liturgy, or order of public worship, is not, as they would insinuate, a round of insignificant or superstitious ceremonies, and the use of it a mere mechanical, unprofitable exercise, but that it is a *reasonable* service, and powerfully instrumental, by the grace of God, to purify our hearts, to withdraw our affections from earthly and sensual, and to direct them to spiritual and heavenly objects, and to make us abound in all those “ fruits of righteousness which are by Jesus Christ to the glory and praise of God.”§

* Mark viii. 38. † Mat. v. 16. ‡ 1 Cor. v. 20. § Phil. i. 11.

Thus will they be compelled to acknowledge that the external order of our worship is wonderfully calculated to guard against the presumptions of enthusiasm on the one hand, and the follies of superstition on the other—that we are taught thereby to “pray with the spirit and to pray with the understanding also; to sing with the spirit and to sing with the understanding also.”* That the offices which follow the order for morning and evening prayer, *viz.* The Communion and Baptismal Services, the Visitation of the Sick, Burial of the Dead, &c. are perfect models of purity of sentiment, elevation of thought, energy of expression, and elegance of style—In fine, that we “are a people taught of God,”† and that the prayers and praises of our Church, are the sublime effusions of genuine piety, clothed in the most expressive dictates of wisdom and understanding.

* 1 Cor. xiv. 15. † John vi. 45.

LAWS

Relating to the conduct and behaviour of the Students of the Philadelphia Academy.

I. Every boy who shall be absent from Prayers and Roll-calling, shall bring a note of apology from his parents, or suffer such punishment as shall be thought expedient.

II. No boys shall play within the walls of the Academy, before the hours of tuition.

III. No boys shall continue in the Academy yard after the schools are dismissed.

IV. No conversation shall be permitted among the boys during school hours.

V. Any boy who shall mark the walls, cut or notch the furniture of the rooms, the doors, or any part of the building or out-houses, or who shall tear, blot, or scribble in another's book, shall not only be severely corrected, but be obliged to pay for the damage, or to furnish the injured boy with a new book.

VI. No boy shall be permitted to go out more than once in a morning or afternoon, or to stay out longer than five minutes; nor shall more than two boys go out of the room at any one time.

VII. Every boy under sixteen years of age, shall commit to memory the catechism of the religious society to which he belongs, and be examined in the same every Saturday morning, it being presumed that boys of more advanced age are acquainted with the leading principles of the Christian Faith.

VIII. The students of the two first classes shall, each of them in succession, pronounce an oration every morning in the Hall immediately after Prayers. The succession to begin with the senior class.

IX. None of the scholars belonging to this seminary shall make use of any indecent, or immoral language: whether it consist in immodest expressions, in cursing and swearing, or in exclamations which introduce the name of GOD.

X. In case of the transgression of any of the above laws, the transgressor, if he be above the age of sixteen years, shall, for each transgression, be subject to public censure, or suspension, and if under that age to corporal punishment.

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